

# श्रीमद्भगवद्गीता भाष्यम्

---



*Swami Paramarthananda Saraswati*

---

## श्रीमद्भगवद्गीता भाष्यम्

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

### Chapter 09

#### Introductory भाष्यम्:

अष्टमे नाडीद्वारेण धारणायोगः सगुणः उक्तः । तस्य च फलम्  
अन्यर्चिरादिक्रमेण कालान्तरे ब्रह्मप्राप्तिलक्षणम् एव  
अनावृतिरूपं निर्दिष्टम् ।

तत्र 'अनेन एव प्रकारेण मोक्षप्राप्तिफलम् अधिगम्यते, न अन्यथा'  
इति तदाशङ्काव्याविवृत्तया — श्रीभगवान् उवाच —

First शङ्कराचार्य summarizes the subject matter of the eighth chapter अष्टमे means अष्टमे अध्याये – in the eighth chapter नाडीद्वारेण धारणायोगः उक्तः – the practice of *Yogic* concentration was pointed out as a part of सगुणः – सगुण ईश्वर उपासन. That means a person should practice सगुण ईश्वर उपासन throughout the life and at the time of death he should practice सगुण ईश्वर उपासन and withdraw the सूक्ष्म शरीरम् through the नाडि's of the body. Therefore he says नाडीद्वारेण धारणायोगः उक्तः. And the result of this सगुण उपासन practice throughout the life as well as at the time of death is क्रममुक्तिः and therefore the आचार्य says तस्य च फलम्, तस्य means सगुण उपासनस्य फलम्, is कालान्तरे ब्रह्मप्राप्तिलक्षणम् – उपासन will not give liberation here and now, but it will give liberation, but कालान्तरे, कालान्तरे means at a later time the उपासन will give liberation. And what is the nature of liberation? ब्रह्मप्राप्तिलक्षणम् – a liberation which is in the form of oneness

with ब्रह्मन्, ब्रह्मप्राप्तिः means ब्रह्म ऐवय लक्षणम् मोक्ष फलम् कालान्तरे लभ्यमानम् उक्तम्. And if it is going to be attained later, how and what is the procedure? अग्नि-अर्चिरादि-क्रमेण – which involves the उपासक जीवs travel through अग्निः, अर्चिः, etc. अग्निः means fire, अर्चिः means ज्योतिः, अर्चिरादि-क्रमेण – by travelling through a path which is presided over by अग्नि देवता, अर्चिदेवता etc. And when we say उपासक has to travel we should carefully note स्थूल शरीरम् of the उपासक will not travel, आत्मा of the उपासक will not travel, स्थूल शरीरम् cannot travel because it is buried or cremated here itself, आत्मा cannot travel because it is all-pervading. Therefore उपासक travels means all the other portions other than स्थूल शरीरम् and आत्मा, i.e., सूक्ष्म शरीरम्, कारण शरीरम् and most important thing चिदाभास, the reflected Consciousness it will have to travel and later merge into ब्रह्मन्. So definitely मोक्ष is possible, we have a special name for this मोक्ष, that is क्रममुक्ति रूपम् फलम् उक्तम्. This क्रममुक्ति indicates अनावृतिरूपम्, because the उपासक merges into ब्रह्मन् the उपासक will not return back assuming another body. Therefore अनावृतिरूपम् means a क्रममुक्ति which is in the form of non-return. The word non-return should be understood as पुनर्जन्म रहितम् क्रममुक्ति फलम्. So अनावृतिरूपम् पुनर्जन्म रहितम् ब्रह्मप्राप्तिलक्षणम् क्रममुक्ति रूपम् फलम् निर्दिष्टम् was mentioned in the eighth chapter. Then what is the intention of the ninth chapter. शङ्कराचार्य says after reading the eighth chapter a person may think that this is the only method of getting liberation. After reading the eighth chapter, especially those people who come to only the eighth chapter, they may conclude that this is the

only method of liberation and that too a tough method because at the time of death I should meditate and I should withdraw the सूक्ष्म शरीरम् and all that. Thus a person may think this is the only method. Therefore in the ninth chapter कृष्ण wants to say there is an alternative method, not only an alternative method, a simpler method also which doesn't require sitting in meditation at the time of death, which does not require *Yogic* expertise and which does not require withdrawal of सूक्ष्म शरीरम् through the नाडि, all these things are not at all required. An easier method, and not only that through the difficult method you will get मोक्ष later, through the easier method you will get मोक्ष now itself. That easier method is going to be dealt with in the ninth chapter. And in the ninth chapter it is not newly introduced, it has been already introduced in the seventh chapter. But this student attended only the eighth chapter unfortunately and therefore शङ्कराचार्य says ninth chapter talks about the easier सद्योमुक्ति रूप मोक्षः. Therefore he says तत्र, तत्र means this being so, आशङ्काव्याविवृत्तया, आशङ्का means a possible doubt. What is the possible doubt? That should be within the inverted comma 'अनेन एव प्रकारेण मोक्षप्राप्तिफलम्, 'अनेन एव प्रकारेण means only through उपासन मार्ग or क्रममुक्ति रूपम्, प्रकारेण मोक्षप्राप्तिफलम् क्रममुक्ति प्राप्ति फलम् अधिगम्यते – a person can resort to, is available. So उपासन मार्ग is the only path available for मोक्ष. This is the wrong understanding within quotation, this is not the right understanding, he is quoting the wrong understanding, what is that? 'This is the only मार्ग for मोक्ष', न अन्यथा – there is no other path for मोक्ष, इति आशङ्का – such a doubt and confusion



and misconception may arise in the mind of an unfortunate student who studies only the eighth chapter of the गीता. *That is why we repeatedly say never study गीता partially. For that matter never study any scripture partially. Partial study of scriptures can give partial understanding, can give doubtful understanding, can give wrong understanding, can give confused understanding, and it can put a person off totally.* That is why I repeatedly say **consistent and systematic study of the scriptures for a length of time.** *What is one of the problems that may come? A student studies only the eighth chapter, instead of loving the scriptures he may develop a dislike for the scriptures also.* Therefore शङ्कराचार्य says partial study may create a confusion, and तत् व्याविवृत्सया – with an intension to eliminate this possible misconception, व्याविवृत्सा means the desire to eliminate. So with a desire to remove this possible misconception श्रीभगवान् उवाच – भगवान् introduces the ninth chapter. Now we will read.

*Verse 09-01*

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ गीता ९-१ ॥

So कृष्ण introduces the subject matter saying that I am going to give you a superior knowledge, superior compared to the knowledge I gave in the last chapter. The knowledge given in the eighth chapter was सगुण ईश्वर or ब्रह्म उपासनम्. The topic in the ninth chapter is निर्गुण ब्रह्म ज्ञानम्. सगुण ब्रह्म उपासनम् is the previous chapter. निर्गुण ब्रह्म ज्ञानम् is the

current chapter. सगुण ब्रह्म उपासनम् itself is a secret topic, निर्गुण ब्रह्म ज्ञानम् is a greater secret. Therefore He says गुह्यतमम्, and that ब्रह्म ज्ञानम्, निर्गुण ब्रह्म ज्ञानम् is the subject matter of the ninth chapter. He divides the knowledge itself into two types निर्गुण ब्रह्म परोक्ष ज्ञानम् the first stage, and निर्गुण ब्रह्म अपरोक्ष ज्ञानम् the second stage. Both levels of ज्ञानम् I am going to give. निर्गुण ब्रह्म परोक्ष ज्ञानम् He calls it as ज्ञानम्, निर्गुण ब्रह्म अपरोक्ष ज्ञानम् He gives the name विज्ञानम्. The subject matter of the ninth chapter is निर्गुण ब्रह्म ज्ञानम् and निर्गुण ब्रह्म विज्ञानम्.

What is the difference between ज्ञानम् and विज्ञानम्? 'निर्गुणम् ब्रह्म अस्ति' is ज्ञानम्, 'there is निर्गुणम् ब्रह्म' is ज्ञानम्, 'निर्गुणम् ब्रह्म अस्मि' is विज्ञानम्, 'that निर्गुणम् ब्रह्म I am' is विज्ञानम्. Both I am going to give. And this knowledge also will give liberation like the previous one. Just as सगुणम् ब्रह्म उपासनम् gives liberation, निर्गुणम् ब्रह्म ज्ञानम् also gives liberation.

Then what is the difference? सगुणम् ब्रह्म उपासनम् gives कालान्तरे क्रमतः, you have to wait. Like the old computer and the new computer. Those people who use the new computer which functions instantaneously and these people are highly restless when they take the old one because they have to wait for one full minute consisting of sixty seconds we have to wait. So nowadays we don't have patience, and कृष्ण seems to be very modern. Therefore he says I am giving you a निर्गुणम् ब्रह्म ज्ञानम् computer, which does not require to wait for sixty seconds, fifty-nine, fifty-eight, not even one second you have

to wait. It is ultra-modern gives instantaneous liberation. This is the gist of this श्लोक. We will go to the भाष्यम्.

इदं ब्रह्मज्ञानं वक्ष्यमाणम् उक्तं च पूर्वेषु अध्यायेषु, तत् बुद्धौ सन्निधीकृत्य इदम् इति आह । तु-शब्दः विशेषनिर्धारणार्थः ।

इदम् is in the मूलम्, is equal to ब्रह्मज्ञानम्, the word इदम् refers to निर्गुण ब्रह्मज्ञानम्. What type of निर्गुण ब्रह्मज्ञानम्? वक्ष्यमाणम् उक्तं च – निर्गुण ब्रह्मज्ञानम् which is going to be discussed in the ninth chapter, so वक्ष्यमाणम् नवमे, नवमे वक्ष्यमाणम् and उक्तं च – which has been already discussed in the seventh chapter. So नवमे वक्ष्यमाणम् सप्तमे उक्तं च इति विशेषः. पूर्वेषु अध्यायेषु, शङ्कराचार्य says not only in the seventh chapter I have discussed, it has been discussed in the earlier chapters also. For example in the fifth chapter निर्दोषम् हि समम् ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥ गीता ५-१९ ॥ and in the fourth chapter the famous श्लोक, remember the lunch or dinner, ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ॥ गीता ४-२४ ॥ in the fourth chapter it has been talked about, in the second chapter एषा ब्राह्मी स्थितिः पार्थ ॥ गीता २-७२ ॥ Therefore पूर्वेषु अध्यायेषु उक्तम्, तत् बुद्धौ सन्निधीकृत्य – keeping that ब्रह्मज्ञानम् in the mind कृष्ण uses the pronoun इदम्. So thus शङ्कराचार्य is validating the use of a pronoun in the beginning of a chapter because normally speaking you should never use a pronoun in the beginning. Suppose I ask you ‘Has he come?’ Then you will raise your eyebrows how can you use the word ‘he’. A pronoun stands for a noun, first I should use the noun, thereafter I can use a pronoun to refer to the already used noun. Without using a noun, using a pronoun is a false approach. But कृष्ण has done

that. What is that? **इदम्** starts with a pronoun. Therefore शङ्कराचार्य says कृष्ण has not committed any mistake because ब्रह्मज्ञानम् has been discussed in the previous chapters, He is allowed to use the pronoun, therefore don't unnecessarily find fault with our सर्वज्ञ कृष्ण. That is why he uses the word **बुद्धौ सन्निधीकृत्य** – keeping in mind the ब्रह्मज्ञानम् discussed in earlier chapters कृष्ण uses the word **इदम् ब्रह्मज्ञानम्**, so **इदम् इति आह** – therefore no pronoun mistake is there. It is validation of कृष्ण's expression. The next word is **तु, इदम् तु**. For the expression **तु** two types of significance are given. शङ्कराचार्य gives one significance and some other commentators give another significance. **तु** is to differentiate ब्रह्मज्ञानम् of the ninth chapter from the ब्रह्मज्ञानम् of the eighth chapter. In the eighth chapter also ब्रह्मज्ञानम् has been talked about as a part of उपासन, the ninth chapter also deals with ब्रह्मज्ञानम्. What is the difference between अष्टमाध्याय उक्त ब्रह्मज्ञानम् and नवमाध्याय उक्त ब्रह्मज्ञानम्? The difference is indicated by the expression **तु** which means however. In the eighth chapter सगुणम् ब्रह्म is the subject matter whereas in the ninth chapter निर्गुणम् ब्रह्म is the subject matter. उपास्यम् सगुणम् ब्रह्म is the eighth chapter. And ज्ञेयम् निर्गुणम् ब्रह्म is the ninth chapter. इति वैलक्षण्य द्योतनार्थम् **तु-शब्दः**. And शङ्कराचार्य gives another significance here. He says it is to show that सगुणम् ब्रह्मज्ञानम् is not the right knowledge. निर्गुणम् ब्रह्मज्ञानम् alone is the right knowledge. Why सगुणम् ब्रह्मज्ञानम् is not the right knowledge, because there is no such thing called सगुणम् ब्रह्म at all, ब्रह्मन् is always निर्गुणम् only. so since ब्रह्मन् is ever निर्गुणम्, सगुणम् ब्रह्म being a misconception, सगुणम् ब्रह्मज्ञानम् is not सम्यग्



ज्ञानम् and this alone is the right knowledge, to indicate this is the right knowledge कृष्ण uses the expression तु. Therefore He says तु-शब्दः – the expression तु in the श्लोक; तु-शब्दः is a compound word, there should not be any gap in between, तु इति शब्दः तु-शब्दः, कर्मधारय समास; विशेषनिर्धारणार्थः – is to emphasize an important idea, to specify a significant idea. What is that significant idea? That शङ्कराचार्य explains in the next paragraph. we will read.

इदम् एव सम्यग्ज्ञानं साक्षात् मोक्षप्राप्तिसाधनम् 'वासुदेवः सर्वमिति' [गीता ७-१९] 'आत्मैवेदं सर्वम्' [बृहदारण्यकोपनिषत् २-४-६] 'एकमेवाद्वितीयम्' [छान्दोग्योपनिषत् ६-२-१] इत्यादिश्रुतिस्मृतिभ्यः । न अन्यत् ।

'अथ येऽन्यथातो विदुः अन्यराजानः ते क्षयलोका भवन्ति' [छान्दोग्योपनिषत् ७-२७-२] इत्यादिश्रुतिभ्यः च ।

All are very subtle and beautiful observations. शङ्कराचार्य said previous सगुणम् ब्रह्मज्ञानम् is false idea misconception, निर्गुणम् ब्रह्मज्ञानम् alone is the right knowledge सम्यग्दर्शन. So a person may ask a question, how do you say सगुणम् ब्रह्मज्ञानम् is false and निर्गुणम् ब्रह्मज्ञानम् alone is right while both are capable of giving liberation. सगुणम् ब्रह्मज्ञानम् also helps the उपासक in getting क्रममुक्ति liberation, निर्गुणम् ब्रह्मज्ञानम् also helps the ज्ञानि to get liberation. When both can give liberation, why do you say सगुण is wrong and निर्गुण is right when both are equally effective?

शङ्कराचार्य asks the question who said सगुणम् ब्रह्मज्ञानम् gives liberation. Then the other person is shocked,

only in the previous chapter he said उपासक who meditates on सगुणम् ब्रह्म gives liberation.

शङ्कराचार्य says if you can read the fine print, सगुणम् ब्रह्मज्ञानम् never gives liberation to उपासक. सगुणम् ब्रह्मज्ञानम् takes उपासक to ब्रह्मलोक only. It never never gives liberation. It takes उपासक to ब्रह्मलोक only, it never gives liberation. From that it is clear that सगुणम् ब्रह्मज्ञानम् is misconception. The very fact that it can take only to ब्रह्मलोक and it cannot give liberation, indicates it is not right knowledge. Then after going to ब्रह्मलोक what does the उपासक do? He has to gain निर्गुणम् ब्रह्मज्ञानम्. Therefore if you read it finely सगुणम् ब्रह्मज्ञानम् has not given liberation, it has brought him near निर्गुणम् ब्रह्मज्ञानम् and निर्गुणम् ब्रह्मज्ञानम् alone gives liberation. Therefore what is the fact? सगुणम् ब्रह्मज्ञानम् is false and निर्गुणम् ब्रह्मज्ञानम् alone is right knowledge. Therefore he says इदम् एव सम्यग् ज्ञानम् – this right knowledge called निर्गुणम् ब्रह्मज्ञानम् alone is साक्षात् मोक्षप्राप्तिसाधनम् – will directly and ultimately lead a person to liberation. Therefore even उपासक will have to come to निर्गुणम् ब्रह्मज्ञानम्, that alone gives liberation, and that is why the expression साक्षात् – it directly takes one to liberation. इत्यादिश्रुतिस्मृतिभ्यः – which is clarified in all the scriptures. *This message that निर्गुणम् ब्रह्मज्ञानम् alone can give liberation is emphasized in all the scriptures. He gives a few examples, one is 'वासुदेवः सर्वमिति' [गीता ७-१९]. This is seventh chapter of the गीता nineteenth verse. Everything is वासुदेवः. How does it convey निर्गुणम् ब्रह्म? वासुदेवः सर्वम् how does it convey निर्गुणम् ब्रह्म?. You have to carefully extract the message. When you say everything is*

वासुदेवः or कृष्ण, everything is कृष्ण means there is nothing other than कृष्ण. When I say all ornaments are gold, what does it mean? We just superficially listen. Vedantin says When you say all ornaments are gold, it means there are no ornaments other than gold. Similarly, when you say सर्वम् कृष्ण मयम् everything is वासुदेवः that means there is nothing other than वासुदेव. And there is nothing other than वासुदेव means there is no substance other than वासुदेव. And there is no property also other than वासुदेव, there is no attributes other than वासुदेव, there is no द्रव्यम्, there is go गुण other than वासुदेव. When there is no गुण other than वासुदेव, वासुदेव has to be निर्गुण only. Because if you say वासुदेव is endowed with a गुण then it will mean there is something other than वासुदेव. When you say वासुदेव is सगुण, it means वासुदेव is endowed with an attribute. If he should be endowed with an attribute then there must be an attribute other than वासुदेव. When you say there is nothing other than वासुदेव, द्रव्यम् नास्ति, गुणः नास्ति when there are no attributes how can वासुदेव have attributes? Therefore वासुदेवः सर्वम् is equal to वासुदेवः निर्गुणम् ब्रह्म अस्ति. Therefore वासुदेवः सर्वम् means कृष्ण is निर्गुणम् ब्रह्म. It has been already said. And आत्मा एव इदम् सर्वम् [बृहदारण्यकोपनिषत् २-४-६] – everything is आत्मा. Here also the same explanation, आत्मा is everything means there is nothing other than आत्मा, that means there is not even an attribute other than आत्मा. When there is no attribute other than आत्मा how can आत्मा have an attribute? Therefore आत्मा निर्गुणः. This alone is called बाध सामानाधिकरण्यम्, a technical expression used in वेदान्त. बाध सामानाधिकरण्य प्रयोगः. Then

there is another quotation एकम् एव अद्वितीयम् [छान्दोग्योपनिषत् ६-२-१] – ब्रह्मन् is one alone without a second. There the commentators has very elaborately discuss the word one alone without a second, the उपनिषत् could have said ब्रह्मन् is one. Why should it say ब्रह्मन् is 'one', and then 'alone without a second'? Why so elaborately? This elaborate adjectives are given 'one alone without a second' to negate everything other than ब्रह्मन्. And to negate everything other than ब्रह्मन् means there is no second substance other than ब्रह्मन्, there is no attribute other than ब्रह्मन्, there is no action other than ब्रह्मन्, therefore ब्रह्मन् is क्रिया रहितम्, ब्रह्मन् is गुण रहितम्, ब्रह्मन् is द्वितीय वस्तु रहितम्. There is no second object, there is no action, there is no attribute, therefore निर्गुणम् निष्क्रियम् निर्द्वितीयम् ब्रह्म. Therefore एकम् एव अद्वितीयम् निर्गुणम् निष्क्रियम् निर्द्वितीयम् ब्रह्म – no second substance, no second action, no second property. Therefore ब्रह्मन् is निर्गुणम्.

Of this वासुदेवः सर्वम् इति is स्मृति प्रमाणम्, आत्मैवेदं सर्वम् and एकम् एव अद्वितीयम् are श्रुति प्रमाणम्. Therefore शङ्कराचार्य says इत्यादिश्रुतिस्मृतिभ्यः – through the श्रुति and स्मृति प्रमाणम् we come to know that there is only निर्गुणम् ब्रह्म, there is nothing other than निर्गुणम् ब्रह्म. This is the fact. So what? Therefore सगुणम् ब्रह्मज्ञानम् is the wrong knowledge, it is a misconception. So what? Therefore निर्गुणम् ब्रह्मज्ञानम् alone is सम्यग् ज्ञानम्, सम्यग्-दर्शनम्. And right knowledge will liberate and wrong knowledge will bind a person. Therefore he says न अन्यत् – not the other one, not the other one means not the सगुणम् ब्रह्मज्ञानम्.

Then he gives another quotation to reinforce this idea. Ok, निर्गुणम् ब्रह्मज्ञानम् is talked about in these quotations. Again all very very fine points. निर्गुणम् ब्रह्मज्ञानम् is given in these quotation वासुदेवः सर्वम्, आत्मैवेदं सर्वम्, एकमेवाद्वितीयम्. But a person may argue that सगुणम् ब्रह्मज्ञानम् is also given in the scriptures in various places. When you say भगवान् is a सृष्टि कर्ता स्थिति कर्ता and लय कर्ता, जगत्कारणम्, सर्वज्ञम् etc., सगुणम् ब्रह्म is also described in the scriptures. When both are there in the scriptures, why do you say one is right and the other is wrong? Why can't we have peaceful coexistence, and say both are right? . निर्गुणम् ब्रह्म is told in the शास्त्र, सगुणम् ब्रह्म is also discussed in the शास्त्र, शास्त्र is given by भगवान्, शास्त्र is प्रमाणम् you also agree and I also agree, when both of them are there and both of them are given by the same शास्त्र, I can accept निर्गुणम् ब्रह्मज्ञानम् is right knowledge, but why do say निर्गुणम् ब्रह्मज्ञानम् alone is the right knowledge? Why can't you be more accommodative and why can't you be inclusive? Why do you exclude? Why can't you have a general heart which accommodates both? This question may come and शङ्कराचार्य says this also I am saying based on शास्त्रम् only.

Because शास्त्रम् talks about both, no doubt. Both means सगुण and निर्गुण. But I cannot say both of them are right knowledge. Even though both of them are talked by शास्त्रम्, I cannot accept both are right because शास्त्र talks about सगुणम् ब्रह्म initially and the शास्त्र itself refutes सगुणम् ब्रह्म later. From the negation, which is called अपवाद, we come to know that सगुणम् ब्रह्म is only temporarily introduced as a stepping stone



and not because it is factual, even though it is non-factual it is deliberately introduced because it is useful as a stepping stone. Just as a skin of banana even though it is not eatable, normally, naturopathy people they will eat all the skins also and they will argue the skin is more nutritious than banana they will say, normally, skin is to be removed but even though it is to be removed, initially the skin is useful for ripening. Similarly, even though सगुणम् ब्रह्म is non-factual, scriptures deliberately introduce non-factual सगुणम् ब्रह्म as a stepping stone, which is called अध्यारोप प्रकरणम् and later the scriptures negate सगुणम् ब्रह्म and this is called अपवाद. And therefore सगुणम् ब्रह्म cannot be factual. The अपवाद quotation he gives to support सगुणम् ब्रह्मज्ञानम् is मिथ्या ज्ञानम्. He can give several quotations in support of that but he gives the छान्दोग्योपनिषत् quotation. 'अथ येऽन्यथातो विदुः' [छान्दोग्योपनिषत् ७-२५-२]. And what is the context in छान्दोग्योपनिषत्? There in that portion around twenty-five, twenty-four etc., the उपनिषत् defines भूमन् as निर्गुणम् ब्रह्म. यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा ॥ छान्दोग्योपनिषत् ७-२४-१॥ is the famous definition. There is no second thing at all. So thus ब्रह्मन् is निर्गुणम्, even a property cannot exist separate from ब्रह्मन् to qualify ब्रह्मन्. That is why *Vishishtadvaitins* are qualified *Advaitins* and we are called unqualified because even qualification is not there, that निर्गुणम् ब्रह्म is introduced as भूमा in the छान्दोग्योपनिषत्. And thereafter the उपनिषत् says whoever knows ब्रह्मन् in a different way, (after talking about निर्गुणम् ब्रह्म) in any other way, they will all be संसारिs. After talking about निर्गुणम् ब्रह्म if the उपनिषत् talks about any other

way, it means knowing ब्रह्मन् as सगुणम् ब्रह्म, if any person does that, उपनिषत् itself says those people will be संसारिः. From that it is clear सगुणम् ब्रह्मज्ञानम् is not only wrong knowledge, it will perpetuate संसार. Therefore he says **येऽन्यथातो विदुः** – निर्गुणम् ब्रह्म अन्यथा i.e., सगुणत्वेन **विदुः**. अतः means निर्गुणम् ब्राह्मणः सकाशात् अन्यथा – those who know ब्रह्मन् as something other than निर्गुणम् ब्रह्म and as सगुणम् ब्रह्म **ते अन्यराजानः** – they will always have some other master other than themselves. उपनिषत् puts in a funny language. They all will have some other masters other than themselves, that means they all will be दासाः. **अन्यराजानः** means having a राजा other than themselves. That means they will have somebody to control them. So **अन्यराजानः** means they will have dependence on some other master. दास भावः they will have, जीव भावः they will have, they will be in triangular format, even if they go to कैलास or वैकुण्ठ they will be in triangular format. So what? They will only have लोकs which are perishable. **ते क्षयलोका भवन्ति** – they will have लोकs which are perishable that means they will travel from one perishable लोक to another perishable लोक. In short they will be संसारिः. Thus सगुणम् ब्रह्मज्ञानिः are संसारिः, सगुणम् ब्रह्म उपासकs are संसारिः, निर्गुणम् ब्रह्मज्ञानिः alone will be liberated. And that निर्गुणम् ब्रह्मज्ञानम् I am going to talk about.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-01 Continuing;*

इदम् एव सम्यग्ज्ञानं साक्षात् मोक्षप्राप्तिसाधनम् 'वासुदेवः  
सर्वमिति' [गीता ७-१४] 'आत्मैवेदं सर्वम्' [बृहदारण्यकोपनिषत्  
२-४-६] 'एकमेवाद्वितीयम्' [छान्दोग्योपनिषत् ६-२-१]  
इत्यादिश्रुतिस्मृतिभ्यः । न अन्यत् ।

'अथ येऽन्यथातो विदुः अन्यराजानः ते क्षयलोका भवन्ति'  
[छान्दोग्योपनिषत् ७-२७-२] इत्यादिश्रुतिभ्यः च ।

In the first three verses of this chapter Lord कृष्ण is introducing निर्गुणम् ब्रह्मज्ञानम् as a means of सद्योमुक्ति attained here and now. In the eighth chapter सगुणम् ब्रह्मज्ञानम् and सगुणम् ब्रह्म उपासन was introduced as a means of क्रममुक्तिः. In the ninth chapter निर्गुणम् ब्रह्मज्ञानम् is introduced as means of सद्योमुक्ति here and now. And therefore in these three verses कृष्ण glorifies this knowledge as the rarest knowledge. And शङ्कराचार्य points out in his commentary that निर्गुणम् ब्रह्मज्ञानम् alone is right knowledge, सगुणम् ब्रह्मज्ञानम् cannot be termed as right knowledge, because there is no such thing called सगुणम् ब्रह्म. ब्रह्मन् is निर्गुणम् and ब्रह्मन् is निर्गुणम् all the time and therefore निर्गुणम् ब्रह्मज्ञानम् alone is the right knowledge, that alone can give liberation.

Even in the case of an उपासक, it is not the सगुणम् ब्रह्मज्ञानम् or उपासन that gives liberation, we should make a note of this subtle point, even सगुणम् ब्रह्म उपासक does not get liberation because of सगुणम् ब्रह्मज्ञानम् or उपासनम्, he also

has to gain निर्गुणम् ब्रह्मज्ञानम् in ब्रह्मलोक, and that ज्ञानम् alone gives liberation. Therefore always निर्गुणम् ब्रह्मज्ञानम् alone is right and that alone can give liberation. And in support of this शङ्कराचार्य quoted both अन्वय and व्यतिरेक argument श्रुति very clearly says निर्गुणम् ब्रह्मज्ञानम् gives liberation, and श्रुति equally says सगुणम् ब्रह्मज्ञानम् cannot give liberation. And these quotations we saw in the last class. The first three quotations are in support of निर्गुणम् ब्रह्मज्ञानम् giving liberation and the next quotation from छान्दोग्योपनिषत् is to show that सगुणम् ब्रह्मज्ञानम् cannot give liberation. Upto this we saw in the last class. Continuing;

**ते तुभ्यं गुह्यतमं गोप्यतमं प्रवक्ष्यामि कथयिष्यामि अनसूयवे असूयारहिताय ।**

Lord कृष्ण points out that this rare liberating knowledge I am going to impart to you because you have got श्रद्धा in गुरु and शास्त्र. In the मूलम् there is the word ते is equal to तुभ्यम्. तुभ्यम् means to you, गुह्यतमम् is in the मूलम्, is equal to गोप्यतमम् which means a greatest secret. And here the word secret means very very few people have this knowledge. What is the definition of secret? Secret is something which is known by only very very few people. And here ब्रह्मज्ञानम् also is secret because,

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥ गीता ७-३ ॥

which we saw in the seventh chapter. And in कठोपनिषत्,

श्रवणायापि बहुरभिर्यो न लभ्यः शृण्वन्तोपि बहवो यम् न विद्युः ॥  
कठोपनिषत् १-२-७ ॥

Therefore it is known by a very few, in short it is a very rare knowledge. So गुह्यतमम् is equal to गोप्यतमम्, प्रवक्ष्यामि is in the मूलम्, is equal to कथयिष्यामि – I shall pass the knowledge to you. Why have I chosen you? अनसूयवे – because you are असूयारहिताय. अनसूयवे is in the मूलम्, is equal to असूयारहिताय. What do you mean by the word असूया? Normally we take one meaning, that is very very popular meaning, that meaning is also there. असूया meaning jealousy. But in this context असूया has got a specific meaning and that is being fault finding. Fault finding tendency is called असूया. In संस्कृत it is defined as परगुणेषु दोष आविष्करणम् असूया.

Misinterpreting even the virtues of a person as a negative quality. When a person does lot of charity instead of appreciating it as a generosity of a person, immediately criticizing he does all these things only for the sake of name and fame and reward. Thus generosity is a virtue and we cannot see the virtue as a virtue but we interpret it as attention seeking. This is called गुणेषु दोष आविष्करणम्. Similarly, people finding fault with either भगवान् as the teacher or the भगवद्गीता as the teaching, even though it is a मोक्ष शास्त्रम्, even though it is based on वेद, when we criticize the गीता it is called शास्त्रेषु दोष आविष्करणम्.

And मधुसूदन सरस्वती gives a nice explanation also. Some people criticize कृष्ण and they have a logic also for that criticism. What is said in the शास्त्र is you are never supposed



to glorify yourself. Self-glorification is considered to be pride or vanity, and we are supposed to remain humble not giving publicity to what all good things we do, and even if somebody does that, we are supposed to suppress, which is considered to be a glory called अमानित्वम्. अमानित्वम् is considered to be a virtue, not glorifying ourselves. What does कृष्ण do? Throughout the गीता कृष्ण is talking about His own glory. And if you take the tenth chapter, the whole tenth chapter is tom toming His own glory. Therefore some people say कृष्ण is the proudest person, the one who has got the worst form of vanity therefore we don't study the गीता. This is called असूया दोषः. And मधुसूदन सरस्वती says you don't have such a problem of misinterpreting विभूतियोग of the गीता. And therefore अनसूयवे. To put it in positive language श्रद्धावते who has got श्रद्धा and श्रद्धावान् लभते ज्ञानम्. Continuing;

किं तत्? ज्ञानम् । किंविशिष्टम्? विज्ञान-सहितम् अनुभवयुक्तम् ।

So किं तत्? शङ्कराचार्य himself raises the question because कृष्ण starts the श्लोक only with a pronoun. इदम् तु ते गुह्यतमम् प्रवक्ष्यामि – I shall teach you this. Naturally when you use the pronoun 'this' the question will come what do you mean by the word 'this'. Therefore शङ्कराचार्य raises the question किं तत्? – what is the blessed thing you are referring to by a pronoun only. The answer is ज्ञानम् – I am going to teach you ब्रह्मज्ञानम्. And then another question is asked किंविशिष्टम् ज्ञानम्? – what type of ज्ञानम् are you going to impart to me? And कृष्ण gives the answer विज्ञान-सहितम् – it is not mere

ज्ञानम्. But a ज्ञानम् which is reinforced with विज्ञानम्. विज्ञान-सहितम् ज्ञानम्. Then what is the meaning of the word विज्ञानम्? शङ्कराचार्य says अनुभवयुक्तम्. By the word विज्ञानम् I mean अनुभवः. Therefore I am going to teach you a ज्ञानम् which includes अनुभव along with that.

**And once the word अनुभव comes certainly there is a problem.** How should you understand the word अनुभव? If you look into the dictionary the word अनुभव is translated as experience. Therefore ब्रह्म विज्ञानम् is equal to ब्रह्म अनुभव is equal to ब्रह्मन् experience will be the natural translation. And that is the popular translation and this translation has created a lot of confusion in the mind. Therefore we should understand the meaning of the word अनुभव. Once you take विज्ञानम् as ब्रह्म अनुभव and once you translate ब्रह्म अनुभव as ब्रह्मन् experience and once you understand ब्रह्मन् experience as a particular experience, it will create a lot of problems because ब्रह्मन् experience cannot be easily understood. Because whenever we talk about a particular experience what do we understand? Any particular experience is an experience born out of my contact with a particular object. Any particular experience is an experience born out of by contact with a particular object. Any particular experience arises when I come in contact with a particular object, the object may be an external object or an internal object or it may be a concrete object or even an abstract object. When I experience love and compassion of another person, love and compassion are the objects of experience, but they are not concrete objects but they are abstract objects but abstract object is also an object.

Similarly, internally also when I experience राग, द्वेष, काम etc., they are all abstract objects only, even physical pain etc., they are also objects of experience. But what type of object? Abstract object.

*Thus every particular experience happens when I come in contact with an external object or an internal object, a concrete object or an abstract object, particular experience comes in contact, comes when I contact a particular object. And if this is understood, can there be a particular experience called ब्रह्मन् experience? Can there be a particular experience called ब्रह्मन् experience? This will be possible only when ब्रह्मन् is either an external object or an internal object, either a concrete object or an abstract object. But all the उपनिषत्s declare that ब्रह्मन् is neither an external nor an internal, neither an abstract nor a concrete object. So when ब्रह्मन् is not an object there cannot be a particular experience called ब्रह्मन् experience.*

So a ब्रह्मन् experience in which ब्रह्मन् is an object is never possible. Therefore ब्रह्मन् experience as a particular experience in which ब्रह्मन् is an object is never logically possible.

Then can we talk about a particular ब्रह्मन् experience in which ब्रह्मन् is not an object but ब्रह्मन् is the subject? Is it possible? Can we have a particular experience called ब्रह्मन् experience in which ब्रह्मन् is not an object but ब्रह्मन् is the subject? Subject means the experiencer-I. Because ब्रह्मन् is not an object, therefore why can't we talk about a particular ब्रह्मन् experience in which ब्रह्मन् is the subject? And that particular

experience in which ब्रह्मन् is the subject, we call it ब्रह्मानुभव. What is the definition of ब्रह्मानुभव? A particular experience in which ब्रह्मन् is the subject is ब्रह्मानुभव. Why can't we say that?

What should be our answer? You should carefully understand this. If you define ब्रह्मानुभव as an experience in which ब्रह्मन् is the subject, you know what will say, all experiences are ब्रह्मानुभव only. If you define ब्रह्मानुभव as an experience in which ब्रह्मन् is the subject, then we will say all experiences are ब्रह्मानुभव, why, because in all experiences the subject is ब्रह्मन् alone, because the subject happens to be ब्रह्मन्. Therefore we should remember in all experiences ब्रह्मन् is the subject. Therefore if ब्रह्मानुभवम् is defined as an experience in which ब्रह्मन् is the subject, all experiences are ब्रह्मानुभव. If you define ब्रह्मानुभव as an experience in which ब्रह्मन् is the object, then no experience is ब्रह्मानुभव.

Therefore what is our logical conclusion? There are only two possibilities. Either no experience is ब्रह्मानुभव or all experiences are ब्रह्मानुभव. ब्रह्मानुभव can be defined only in two ways. One definition is in which ब्रह्मन् is the object, and another definition is in which ब्रह्मन् is the subject. These are the only two definitions of ब्रह्मानुभव. Either way there are only two possibilities. Either no experience is ब्रह्मानुभव or all experiences are ब्रह्मानुभव only. Therefore you can never talk about ब्रह्मानुभव as a particular experience. Either you say no experience is ब्रह्मानुभव or all experiences are ब्रह्मानुभव. You can never talk about ब्रह्मानुभव as a particular experience.

Therefore ब्रह्मानुभव as a particular experience is not logically possible. If you think it is not possible.

And that is the reason those people who talk about ब्रह्मानुभव as a particular experience, they can never logically explain that experience that is why they take it to mystic fields. Because whenever you cannot logically explain a thing, the safest route is take that into a mystic realm and once you enter the mysticism field you cannot talk logic. Because they will always say it is not meant for logical discussion, it is a mystic experience which nobody can explain and you have to experience. Thus saying they will wash off their hands. Whenever we ask for logical explanation of a possibility of a particular experience as ब्रह्मानुभव, it is not possible. Therefore ब्रह्मानुभव as a particular experience does not exist logically.

But शङ्कराचार्य uses the word अनुभवः. How do you understand the word अनुभवः? Therefore in *Vedantic* context अनुभव better we don't translate as an experience. It will create logical problems. Therefore translate अनुभव as अपरोक्ष ज्ञानम्. ब्रह्म अनुभव means अपरोक्ष ज्ञानम्. Therefore ज्ञानम् means परोक्ष ज्ञानम् born out of अवान्तर वाक्यम्, and विज्ञानम्, i.e., ब्रह्म अनुभव means अपरोक्ष ज्ञानम् born out of महावाक्यम्. If you remember विचार सागर class अवान्तर वाक्यम् gives परोक्ष ज्ञानम् and महावाक्यम् gives अपरोक्ष ज्ञानम्. परोक्ष ज्ञानम् is called ज्ञानम् and अपरोक्ष ज्ञानम् is called विज्ञानम्.

So what is ब्रह्म अनुभव? अपरोक्ष ज्ञानम्. In the ninth chapter कृष्ण is going talk about ज्ञानम्, i.e., परोक्ष ज्ञानम् and विज्ञानम् which is nothing but अपरोक्ष ज्ञानम्.



Then the next question is what is the difference between परोक्ष ज्ञानम् and अपरोक्ष ज्ञानम्? This you know, we have come to familiar terrain, when you say ब्रह्मन् अस्ति it is called परोक्ष ज्ञानम् and when I am claiming that अहम् ब्रह्म अस्मि, it is called अपरोक्ष ज्ञानम्. Thus अनुभव is nothing but a cognitive intellectual phenomenon in which I claim अहम् ब्रह्म अस्मि, and I claim understanding that I am ब्रह्मन्. Other than the understanding there is no other ब्रह्म अनुभव. When I claim I am ब्रह्मन्, I am very comfortable, I don't have any doubt, I am happily in binary format, that alone is called अनुभव. This understanding does not require any separate experience other than this understanding. And therefore अनुभव means अहम् ब्रह्म अस्मि understanding is अनुभव. Continuing;

**यत् ज्ञानम् ज्ञात्वा प्राप्य मोक्षयसे अशुभात् संसारबन्धनात् ॥ ९-१ ॥**

**यत् ज्ञानम् ज्ञात्वा** – having gained the परोक्ष as well as अपरोक्ष ज्ञानम् and having learnt to claim I am ब्रह्मन् without objectifying ब्रह्मन् I claim I am ब्रह्मन्, having gained this ज्ञानम्. So **यत् ज्ञानम्** means विज्ञान सहितम् ज्ञानम् ज्ञात्वा, **ज्ञात्वा** is equal to **प्राप्य**. **यत्** is in the मूलम्, is equal to **ज्ञानम्**, **ज्ञात्वा** is equal to **प्राप्य**. **मोक्षयसे अशुभात्**, कृष्ण tells अर्जुन you will be freed from, you will be liberated from, **अशुभात्** literally means inauspiciousness, शुभम् means मङ्गलम्. अशुभम् means अमङ्गलम्. अमङ्गलम् means inauspiciousness. What do you mean by inauspiciousness? शङ्कराचार्य says संसार, अमङ्गलम् means संसार. And संसार means bondage. In वेदान्त संसार is जीव भावः or triangular

format. संसार is triangular format. What is triangular format? I am victimized and world is victimizer and God has to regularly come and save me. I am victimized and world is victimizer and God is the savior – this mindset is called संसार.

What is मोक्ष? I am not victimized, world is not victimizer, I don't require a savior because अहम् सत्यम् जगत् मिथ्या, other than सत्य मिथ्या binary there is nothing else. न बिभेति कुतश्चनेति ॥ तैत्तिरीयोपनिषत् २-९-१ ॥ मिथ्या cannot frighten me, the सत्यम्. This mindset is called liberation. *Bondage is a mindset, liberation is a mindset.* This transition of one mindset to another mindset born out of the clear understanding that I am never a जीव and I am ever ब्रह्मन्. This simple and profound phenomenon is called मोक्ष. We don't have to bring in any mysticism in this field. It is a clear understanding and consequent shift in the mindset, paradigm shift it is called. The अन्वय is, इदम् गुह्यतमम् विज्ञान-सहितम् ज्ञानम् तु अनसूयवे ते प्रवक्ष्यामि । यत् ज्ञात्वा (त्वं) अशुभात् मोक्ष्यसे । Continuing;

तत् च —

Verse 09-02

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ गीता ९-२ ॥

So तत् च means and that knowledge has got all these glories. The entire second verse is glorification of this ब्रह्मज्ञानम्. राज-विद्या – it is the greatest knowledge which was called in मुण्डकोपनिषत् as पराविद्या. राज-विद्या of ninth chapter

of गीता is the translation of पराविद्या of मुण्डकोपनिषत्. राज-गुह्यम् means it is the greatest secret indicating very very few people know that. उत्तमम् पवित्रम् – it is the greatest purifier, because the ultimate impurity or the worst impurity is Self-ignorance. This knowledge alone will remove that impurity. Therefore it is the greatest purifier, प्रत्यक्ष-अवगमम्, very important. Whether knowledge is there or not, how do we know? Whether I have understood something or not who will know? Suppose the teacher teaches a particular equation. And the teacher wants to know whether the students have understood or not. Who will know this? The student alone knows. The student has to know because understanding is an internal phenomenon which is available only for me, nobody in the world can understand better I have understood or not. Therefore after teaching the equation what can the teacher do? He cannot do anything except asking whether you have understood. Remember the teacher can never do anything except asking whether you have understood or not, because what is internal only I know. Whether I am in triangular format or in binary format who will know? Therefore imagine the teacher asks the question did you understand, and the student asks the counter question you only has to tell whether I am a ज्ञानि or not. Thus you have got funny things happening in spirituality; student asking how do I know whether I am a ज्ञानि or not. I will say that only you have to tell me about yourself. Whether I look upon as a संसारि or not who can tell. As long as I am afraid to claim I am a ज्ञानि, I am a मुक्तः, then there is problem. What to do? Continue श्रवण मनन निदिध्यासनम्.

Therefore ज्ञानम् is साक्षि प्रत्यक्षम्. And this problem will come if you think ब्रह्मज्ञानम् is a mystic experience, you will always have a doubt whether you have got mystic experience or not and that doubt will come because mystic experience is inapplicable. And if you ask the गुरु, गुरु will say I cannot explain it because it is mystic. And therefore the शिष्य should keep on meditating and he may get some peculiar experience but the problem is that peculiar experience I got is it the same as the peculiar experience the गुरु got. How one can know about it. Then you have to ask the गुरु. He will say यतो वाचो निवर्तन्ते. Thus we will be in emperor's robes. Thus once you name it mystic you will never know whether you have got the experience or not. Therefore what do you do? Then you will try to check out whether you have got a perfect mind or not, that is the indication. Therefore you will look for a perfect mind to prove that whether I have got mystic experience or not. And mind is never perfect. Therefore you conclude that my mind is never perfect, therefore the experience I have had is not the right experience. Then you go on meditating. You look for a perfect अनात्मा to emerge, and it is never emerging, therefore you postpone मोक्ष eternally. Thus once you enter mysticism you are in trouble. We should remember in spite of the imperfections of अनात्मा, I have to claim that I am the आत्मा which is different from and which is aware of the imperfect अनात्मा. *I can improve the अनात्मा lifelong but let me not connect that with my freedom.* Let me improve अनात्मा but let me not connect with the आत्मा which is I, which is ever free. This is the thing to be known, instead if you get into any other

method then only गुरु can pray for the शिष्य. Wish you all the best! Bon voyage! A voyage to ब्रह्मन्! Anyway प्रत्यक्ष-अवगमम् is very important, प्रत्यक्ष-अवगमम् means I only know whether I have understood the teaching or not. Then it is धर्म्यम् another important word. आत्मज्ञानम् and धर्म are never contradictory. धर्म्यम् means which does not contradict धर्म. This is also very important. ब्रह्मज्ञानम् and धार्मिक life are complementary and never contradictory. That means a ज्ञानि will be always धार्मिक only. Therefore if a person feels that धर्म is no more important, now that I have gone beyond पुण्यम् and पापम्, 'I know I am beyond धर्म and अधर्म, hereafter I need not bother about ethical or moral life', if a person feels like violating the values that means ब्रह्मज्ञानम् has been misunderstood. It is not ब्रह्मज्ञानम्.

ब्रह्मज्ञानम् is ब्रह्मज्ञानम् only when the ज्ञानि never violates intentionally and violates धर्म. ब्रह्मज्ञानम् never allows a licentious lifestyle in the name of मिथ्या पुण्यम् and मिथ्या पापम्. It is not a license for a licentious life. A ज्ञानि never violates धर्म. If I tend to violate धर्म I am abusing वेदान्त. Therefore only if a person asks whether I should follow वेदान्त and धर्म as though they are mutually exclusive, then our answer is वेदान्त and धर्म are not mutually exclusive, they are complementary. Therefore there is no question of choosing one over the other.

*And suppose a person insists that I want to choose one of the two, then the answer from the उपनिषत् is if you want to choose please choose धर्म and धर्म only and never choose*

वेदान्त at the expense of, cost of धर्म. Either both or choose धर्म but never वेदान्त at the expense of धर्म.

It is a very important thing. That is why all the traditional आचार्यs were worried that if वेदान्त is taught in public, people will misunderstand वेदान्त and they may choose वेदान्त giving up धर्म. न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥ गीता ३-२६ ॥ Give up all the पञ्चमहायज्ञs claiming that I am beyond all of them. Therefore it is the responsibility of every teacher who teaches in public, there is an extra responsibility, study वेदान्त but never give up धर्मशास्त्र under any circumstances which includes the duty of पञ्चमहायज्ञs. Therefore प्रत्यक्ष-अवगमम् is important, धर्म्यम् is very very important. And सुसुखम् कर्तुम्, this only many people will doubt. कृष्ण says वेदान्त is very easy. And मधुसूदन सरस्वती gives the reply that it is easy for the prepared one. Because anything is easy if you go through the preparation, anything is difficult if you don't go through the preparation. Therefore very very easy. And here this word सुसुखम् must be understood from the standpoint of the क्रममुक्ति prescribed in the eighth chapter. The word सुसुखम् must be compared from the standpoint of क्रममुक्ति. If I should get क्रममुक्ति, what should I do? First of all I should practice सगुण उपासन throughout the life. Secondly, along with सगुण उपासन I should become an expert योगि also capable of withdrawing प्राण through all the नाडिs and I should learn to bring the प्राण to the हृदयम् and I should know how to squeeze the प्राण through सुषुम्ना नाडि that means I should not be an ordinary योगि but I should be a महायोगि. Then the next preparation required is that I should have such a control over

myself and my life that I should know the time of my death. This is the third qualification. Thereafter what I should do is that at the time of death I should not be put on ventilator in ICU but I should sit in proper आसनम् and withdraw the प्राण from all the seventy-two thousand crores नाडिs and I should squeeze into the हृदयम् through सुषुम्ना नाडि and parallelly I should chant ओम् इति एक-अक्षरम् ब्रह्म व्याहरन् ॥ गीता ८-१३ ॥ and I should do उपासन, I should withdraw the प्राण, I should send it through सुषुम्ना नाडि and if you do all these things then also you will not get मोक्ष, you will get ब्रह्मलोक and there you should attend the class run by ब्रह्माजि teaching निर्गुणम् ब्रह्मज्ञानम्.

So now you compare the difficulties of क्रममुक्ति and when you compare this ज्ञानम्. Compared to that it is simpler. Therefore सुसुखम् कर्तुम् and अव्ययम् च – for this knowledge the benefit is eternal. No कर्म can give eternal benefit, no उपासन can give eternal benefit, but this ज्ञानम् can give eternal benefit. अव्ययम् means नित्य मोक्ष रूप फलम्. Therefore you should come to the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-02 Continuing;*

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ गीता ९-२ ॥

In the first three verses कृष्ण is introducing the subject matter of the ninth chapter, which is nothing but ब्रह्मज्ञानम् or निर्गुणम् ईश्वर ज्ञानम्. And He glorifies the निर्गुण ईश्वर ज्ञानम् as the liberating knowledge and therefore the greatest knowledge worth acquiring. And in the second verse seven glories of निर्गुणम् ब्रह्मज्ञानम् are enumerated which we saw in the last class. We will see the भाष्यम् now.

राज-विद्या विद्यानां राजा, दीप्त्यतिशयवत्त्वात् । दीप्यते हि इयम्  
अतिशयेन ब्रह्मविद्या सर्वविद्यानाम् ।

राज-विद्या is the first description is equal to विद्यानां राजा – it is the king among all the types of knowledge. And by the word king He means it excels or surpasses all the other forms of knowledge. All the others are called अपरा विद्या, and this is called परा विद्या. Therefore he says विद्यानां राजा राज-विद्या. And why is it the greatest knowledge? दीप्ति अतिशयवत्त्वात् – because it has got extraordinarily brilliance, दीप्ति: means brilliance or shining or luminosity. And why do you say ब्रह्मविद्या is the most brilliant one? Because it reveals ब्रह्मन् itself, any other form of knowledge will reveal only one अनात्मा or the other अनात्मा, whereas ब्रह्मज्ञानम् reveals ब्रह्मन् or आत्मा itself. And ब्रह्मन् being everything ब्रह्मविद्या reveals

not only ब्रह्मन् but it reveals everything in the creation, येन विज्ञानेन सर्वमिदम् विज्ञातम् भवति. Therefore ब्रह्मविद्या is सर्व प्रकाशक विद्या. घट विद्या is घट प्रकाशक विद्या, पट विद्या is पट प्रकाशक विद्या, each विद्या reveals its objects, ब्रह्मविद्या is सर्व प्रकाशक विद्या. Therefore its brilliance must be superior to all others. Therefore दीप्ति अतिशयः, अतिशयः means excellence. Then that is explained here. दीप्यते हि इयम् ब्रह्मविद्या, you have to rearrange, इयम् ब्रह्मविद्या हि – as it is well known, येन विज्ञानेन सर्वमिदम् विज्ञातम् भवति इति श्रुति प्रमाणेन as it is well known, इयम् ब्रह्मविद्या हि – this ब्रह्मविद्या is indeed, अतिशयेन दीप्यते – it shines in an extraordinary manner, in an excellent manner surpassing all other forms of knowledge. सर्वविद्यानाम् मध्ये, मध्ये we have to understand, निर्धारणे षष्ठी. So सर्वविद्यानाम् मध्ये – among all forms of knowledge this shines extraordinarily. This is the description number one.

Then comes the second description, राज-गुह्यम् we will read.

तथा राज-गुह्यं गुह्यानां राजा । पवित्रं पावनं इदम् उत्तमं सर्वेषां पावनानां शुद्धिकारणं इदं ब्रह्मज्ञानम् उत्कृष्टतमम् ।

अनेकजन्मसहस्रसञ्चितम् अपि धर्म-अधर्मादि समूलं कर्म क्षणमात्रात् भस्मीकरोति यतः अतः किं तस्य पावनत्वं वक्तव्यम् ।

The second description is राज-गुह्यम्, विग्रह वाक्यम् is गुह्यानां राजा राज-गुह्यम्. These are the group of special compounds known as राजदन्तादि compound where you resolve the compound, by reversing the words. राजविद्या, विद्यानां राजा राज-विद्या you reverse. Similarly, राज-गुह्यम् गुह्यानां राजा राज-गुह्यम्. These are reversal compounds. So

गुह्यानाम्. गुह्यम् means secret and गुह्यानाम् निर्धारणे षष्ठी among all the secrets राजा this is the king among the secrets, king means the greatest one among the secrets. शङ्कराचार्य doesn't explain why it is secret, we already know because of the well known कठोपनिषत् verse श्रवणायापि बहुरभिर्यो न लभ्यः ॥ कठोपनिषत् १-२-७ ॥ etc. Many people are not interested in वेदान्त itself, even among those who are interested very few people get opportunity to listen and even among the listeners very few people manage to understand. Three levels. Many are not interested and among the interested many don't get an opportunity to listen and among the listeners many don't understand. Therefore ultimately the number of people who come to वेदान्त and who get an opportunity and who manage to understand after three layers of filtering how many will be there? Very few. Therefore it is called secret known by very very few.

Then the third description is पवित्रं उत्तमम्. They should be read together, उत्तमम् is an adjective to पवित्रम्, उत्तमम् पवित्रम् we should read, and it should be translated as the greatest purifier. *By saying this is the greatest purifier कृष्ण admits that there are so many other purifying agents, a person can purify by doing जप, a person can purify by doing पारायणम्, by doing rituals, by doing उपासन, there are so many प्रायश्चित्त कर्मs which are meant for purification. Among all the प्रायश्चित्तम्s the greatest प्रायश्चित्तम् is ज्ञानम्. Why do you say ज्ञानम् is the greatest प्रायश्चित्तम्? Because all other प्रायश्चित्तम्s can remove only a portion of प्रारब्ध. प्रायश्चित्तम् can never touch the सञ्चित पापम्. It is a very important point we should note.*

प्रायश्चित्तम् can never touch सञ्चित पापम्. प्रायश्चित्तम् can never touch आगामि पापम्. प्रायश्चित्तम् can only handle प्रारब्धम्. And even among प्रारब्धम् प्रायश्चित्तम् can only handle one particular पापम्, when you do प्रायश्चित्तम् for गोहत्या that प्रायश्चित्तम् will neutralize only गोहत्या पापम्. Not mosquito हत्या पापम् which we destroy in hundreds with bats. Therefore each mosquito हत्या produces its own पापम्; गोहत्या प्रायश्चित्तम् cannot remove the other पापम्. Whereas one ज्ञानम् can destroy सञ्चित पापम्, आगामि पापम्, and प्रारब्ध पापम्. And from Vedantic angle पुण्यम् is also considered पापम् because पुण्यम् gives disturbance when it comes and when it goes away. If पुण्यम् doesn't come no problem. पुण्यम् comes and helps us enjoy it is a wonderful thing and at the crucial time it goes away. Therefore पुण्यम् also is a type of पापम्. And both these पुण्यम् and पापम् are caused by the fundamental पापम् called अज्ञानम्. In वेदान्त the original sin is अज्ञानम्. So this ज्ञानम् will destroy सञ्चित, प्रारब्ध and आगामि पापम्s; सञ्चित, प्रारब्ध and आगामि पुण्यम्s and सञ्चित, प्रारब्ध and आगामि पुण्यपाप कारणम् अज्ञानम् also. Therefore the greatest प्रायश्चित्तम् ever imaginable is ज्ञानम् alone. Therefore he says पवित्रम् is equal to पावनम्, पावनम् is equal to शुद्धिकारणम् in the next line. So पावनम् is equal to शुद्धिकारणम्. And what kind of शुद्धिकारणम्? इदम् सर्वेषां पावनानां उत्तमम्. सर्वेषां पावनानाम् निर्धारणे षष्ठी among all the प्रायश्चित्तम्s that a person can imagine, इदम् उत्तमम् प्रायश्चित्तम् – this is the greatest प्रायश्चित्तम् or purifier. What is that? ब्रह्मज्ञानम्. And उत्तमम् is equal to उत्कृष्टतमम्. So उत्तमम् and उत्कृष्टतमम् are in separate lines they should be connected. Why do we say so? Because

अनेकजन्मसहस्रसञ्चितम् अपि – all the पापम्s which have been accumulated in अनेकजन्मसहस्र – thousands of जन्मs, so जन्मसहस्रसञ्चितम् अपि, सञ्चितम् means accumulated, धर्म-अधर्म-आदि – पापम् as well as पुण्यम् also. प्रायश्चित्तम् can destroy only पापम्, other than ज्ञानम् all other प्रायश्चित्तम्s cannot destroy पुण्यम्. Because other प्रायश्चित्तम्s can only produce पुण्यम्, पुण्यम् producing प्रायश्चित्तम्s cannot remove पुण्यम्. Whereas ज्ञानम् alone can destroy that also. Therefore he carefully adds धर्म-अधर्म-आदि, that is a very important adjective, it destroys पुण्यम् also. अधर्म – पापम् also, आदि means its कारणम्, i.e., अज्ञानम्. धर्म-अधर्म-अज्ञानम् कर्म समूलम्, समूलम् means along with this route अज्ञानम्, भस्मीकरोति, if you remember the fourth chapter, यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥ भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः क्षीयन्ते चास्य कर्माणि ॥ मुण्डकोपनिषत् २-२-८ ॥ All these we should remember. And what about प्रारब्धम्? There is a confusion. Should we say प्रारब्धम् is destroyed or not? Our answer is प्रारब्धम् is destroyed we can say, प्रारब्धम् is not destroyed we can say, both the statements can be justified because प्रारब्धम् is as good as destroyed. We should not say प्रारब्धम् is destroyed, you should not say प्रारब्धम् is not destroyed. What is the right expression? प्रारब्धम् is as good as destroyed. That means experientially it will continue but factually it is understood as good as nonexistence. Therefore there is nothing wrong in saying प्रारब्ध is also destroyed.

Then how much time will it take? Because सञ्चितम् is so much like Himalayan bundle. क्षणमात्रात् – within a second,

even a second is too much, in short instantaneously it removes. Then the moment it is said we will find it very very difficult to understanding and swallow. Whenever we have difficulty in understanding any part of वेदान्त, you know what you should do? Just take the dream example. It will become clear. All the पापम्s done by the dreamer in many years of dream all of them are falsified in one waking up. How much time will it take up to wake up? Therefore just as dream is falsified in a moment the entire creation is falsified by the knowledge अहम् सत्यम् जगत् मिथ्या.

So whenever we say सञ्चित is destroyed, don't think the world continues and only सञ्चित is destroyed. Whenever we say सञ्चित is destroyed you understand the entire creation is destroyed and सञ्चित is only an infinitesimal part of this vast universe. You will have problem only when you think the world continues, only सञ्चित is targeted and all. It is not so. Everything is falsified. Therefore यतः अतः – therefore तस्य पावनत्वं किं वक्तव्यम् – what to talk of its purifying power or प्रायश्चित्तम् status. कैमुतिक न्यायः. What to talk of it, that means it is the greatest प्रायश्चित्तम्. And that is why for सन्न्यासिs also whenever they feel that they have done anything wrong, they are asked to do अहम् ब्रह्म अस्मि itself as a प्रायश्चित्तम् which is not required at all if अहम् ब्रह्म अस्मि is known. Even if some such guilt is there he invokes the knowledge then किमहं साधु नाकरोम । किमहं पापमकरोमिति । स य एवं विद्वानेते आत्मानं स्पृणुते ॥ तैत्तिरीयोपनिषत् २-९-१ ॥ ज्ञानि will never have the disturbance passed by why I did not do पुण्यम् and why did पापम् etc., because उभे ते आत्मानं

पश्यति. ज्ञानि sees पुण्यम् and पापम् and everything as आत्मा and there is no पुण्यम् and पापम् other than आत्मा. Therefore पावनत्वं किं वक्तव्यम्. Continuing;

किञ्च — प्रत्यक्षावगमं प्रत्यक्षेण सुखादेः इव अवगमः यस्य तत् प्रत्यक्षावगमम् ।

So this is the fourth description, किञ्च – moreover. All these are descriptions of ब्रह्मज्ञानम्, remember it is not the description of ब्रह्मन्. So what is the next one? प्रत्यक्ष-अवगमम् – when I gain ब्रह्मज्ञानम् whether I have got ब्रह्मज्ञानम् or not how do I know? People ask the question. The only method is you should ask the question ‘do I understand I am ब्रह्मन्?’ So whether I understand or I don’t understand, who will understand? Whether I understand or I don’t understand I only know. Therefore whatever happens in mind is called साक्षि प्रत्यक्षम्. Whatever happens outside is called इन्द्रिय प्रत्यक्षम् and whatever happens in the mind is called साक्षि प्रत्यक्षम्. And who is the साक्षि? I am the साक्षि. Therefore I, the साक्षि know the राग in the mind; I, the साक्षि know the द्वेष happening in the mind. राग वृत्ति, द्वेष वृत्ति, काम वृत्ति, क्रोध वृत्ति, every event in the mind I only know. Similarly, whether I am convinced that I am ब्रह्मन् or not I only should ask. That is why I often tell I should have two sets of chairs. I am ब्रह्मन्, नित्यमुक्त ब्रह्म and I am not नित्यमुक्त ब्रह्म – who is to decide? I cannot decide and even if I decide ‘you are free now’, you may say ‘you don’t know’. The very fact some students still refuse indicates only the student can know ‘whether I am convinced I am मुक्तः or not.’ Therefore ब्रह्मज्ञानम् is साक्षि प्रत्यक्षम्. Why? वृत्ति



रूपत्वात्, ब्रह्मन् is चैतन्य रूपम् and ब्रह्मज्ञानम् is वृत्ति रूपम्. Since it is a वृत्ति that happens in the mind, I only should know that. Therefore he says प्रत्यक्षेण means साक्षि प्रत्यक्षेण अवगमः, अवगमः means understanding or awareness, यस्य, बहुव्रीहि समास, प्रत्यक्षेण अवगमः यस्य तत् ज्ञानम्, only I know whether I know, only I know whether I do not know, only I know whether I know doubtfully, only I know whether I know doubtlessly. Is a doubtful knowledge or doubtless knowledge, who has to decide? only we have to decide.

दयानन्द स्वामिजि gives the example of checking the eyes. When you want to change your glasses, you go to the eye doctor and doctor may be or the person may be very good, and the room may be very good, instruments may be the best, ultimately whether the letters I see or not, who has to decide? No machine can decide, no doctor can decide, only doctor asks the question 'can you read the third line or not?' Only I have to tell whether I can read it or not. Similarly, there is an audio, ear also. Doctor will ask whether I can hear or not, whether I hear or not I only know. Similarly, whether I am in binary format or triangular format, nobody on earth will know, I only will know and I can know. Therefore प्रत्यक्षेण अवगमः यस्य. Like what? सुखादेः इव – just as happiness etc. Because happiness is an emotional condition. Again as स्वामिजि says when somebody asked are you happy, you can falsely or rightly answer, you can have a smile also outside, like the air hostesses smile. Therefore smiling you can do and you can tell others that you are happy but whether I am happy or not who knows, I only know because happiness is साक्षि प्रत्यक्षम्. What happiness? emotional

happiness is साक्षि प्रत्यक्षम् only. Here सुख is emotional happiness and not स्वरूप सुखम्. This is the fourth description. Continuing;

अनेकगुणवतः अपि धर्मविरुद्धत्वं दृष्टम्, न तथा आत्मज्ञानं धर्मविरोधि, किन्तु धर्म्यं धर्माद् अनपेक्षम् ।

The next description is the fifth one धर्म्यम्. धर्म्यम् means it is not against *Shastric* injunction. It is not अधर्म. So धर्मविरोधि न भवति. And why do we say so? He gives an example. There are many things in the creation which are wonderful and which have got several virtues also. There are wonderful and virtuous things, but when we want to enjoy them शास्त्र says you should not. So अनेकगुणवतः अपि, गुणवतः means it is wonderful, enjoyable and glorified also but शास्त्र says no especially in the field of food and drinks. There are many wonderful things which are very tasty and people love that taste and the scientific people, the nutritionist also say they are wonderful, every nutrition book will glorify garlic. It is the blood purifier and this and that. अनेकगुणवतः, similarly, in books they glorify the eggs and certain types of fish also, in some places they glorify the drinks also. Even they say a little drink is good for health. In food and drink they may be very tasty and we may love it, they may be virtuous also nutritionally but शास्त्र says if you take them it is पापम्. Not at the दृष्टम् level, दृष्टम् level it is beneficial but अदृष्टम् level it is a पापम् and an obstacle to the spiritual growth. Therefore there are certain things, गुणवान् but शास्त्र विरुद्धम्. And what type of गुणवान्? अनेकगुणवान् but शास्त्र निषिद्धम्. But आत्मज्ञानम्

has got infinite गुण and at the same time it is not शास्त्र विरोधि, on the other hand it is prescribed by the शास्त्रम् itself. So अनेकगुणवतः अपि – there are certain things like garlic, even though we can read विभूति योग of garlic in nutrition books, धर्मविरुद्धत्वम् – you have to do प्रायश्चित्तम् if you take that. धर्मविरुद्धत्वम् means पापवत्त्वम् दृष्टम् – we see in the scriptures. दृष्टम् means शास्त्रे दृष्टम् and not प्रत्यक्ष प्रमाणेन. आत्मज्ञानं तथा न धर्मविरोधि – आत्मज्ञानम् is not a similar one, it is enjoyable, it has got several virtues and it is prescribed by the शास्त्रम् itself.

That is why when a person takes to सन्न्यास all the Vedic rituals he drops and when he gets out of the family, he drops the responsibility of taking care of the family, he gives up by taking to सन्न्यास, therefore naturally a guilt will come when I am leaving the family, am I not committing a mistake of not contributing to the family. This guilt is bound to affect everyone who is taking to सन्न्यास because he is dropping the family duties. Then if the सन्न्यासि is out of guilt it is only because of the one reason, because सन्न्यास is prescribed by the शास्त्र itself. Therefore शास्त्र doesn't say it is a पापम् and because of शास्त्र प्रमाणम् alone सन्न्यास is not a wrong thing. Without taking सन्न्यास if one neglects family duties it will give पापम्. But when he formally renounces it will not produce पापम् because it is not शास्त्र condemned one. Thus in certain cases we have to know right and wrong not based on our law but based on शास्त्र. Therefore न धर्मविरोधि. After धर्मविरोधि either put a full stop or semi colon. किन्तु – on the other hand, धर्म्यम् – it is perfectly all right, धर्म्यम् is equal to धर्माद्

अनपेतम् means not contradictory to the धर्म. अपेतम् means contradictory, अनपेतम् means non-contradictory to the धर्म. In positive language it is in conformity with धर्म only, if a सन्न्यासि renounces duty it will not come under omission of duties. If a सन्न्यासि formally renounces duties it will not come under omission of duties. But if without सन्न्यासि if the duties are omitted it will come under omission and प्रायश्चित्तम् has to be done. So thus धर्म्यम्. Continuing;

एवम् अपि, स्यात् दुःसंपाद्यम् इति अतः आह — सुसुखं कर्तुम्, यथा रत्नविवेकविज्ञानम् ।

So there are many wonderful things and many enjoyable and they are not शास्त्र विरुद्धत्वम् also like the pleasures of the higher लोकs स्वर्गलोक सुखम् and ब्रह्मलोक सुखम् etc., are considered to be extraordinary. If you remember तैत्तिरीयोपनिषत्, ब्रह्मलोक आनन्द is considered to be the best आनन्द. Take the highest आनन्द of a best human being and take this as one unit, and to this आनन्द add twenty zeros. That is the one unit of ब्रह्मानन्द. Thus ब्रह्मानन्द is the greatest. And is it शास्त्र विरुद्धम्? It is not शास्त्र विरुद्धम् also but there is a problem. What is the problem? To go to ब्रह्मलोक you have to do उपासन lifelong, you should become an expert योगि, then you have to carefully die, and then you have to squeeze the सूक्ष्म शरीरम् through सुषुम्ना नाडि and then go to ब्रह्मलोक and you can have that सुखम्. The problem is it is the best सुखम् but it is almost impossible. कृष्ण says that in the case of ब्रह्म आनन्द, ब्रह्मलोक आनन्द is very great but extremely difficult, but in the case of ब्रह्मानन्द greater than even ब्रह्मलोक आनन्द,

but getting it is the easiest one, you need not go through शुक्ल गति, you need not go through कृष्ण गति. Then through which गति should you go? For ब्रह्म आनन्द you need not go anywhere, it is a matter of waking up; to become a waker, free from all dream problem. To become the dream problem free waker what should I do? Wake up! To become dream problem free waker I should only wake up. Similarly, to be waker problem free ब्रह्मन्, what should I do? I have to do the second waking up. Therefore he says it is the easiest. For that he puts a पूर्वपक्ष. What is that पूर्वपक्ष? दुःसंपाद्यम् स्यात्. You have to supply the subject ब्रह्मज्ञानम्. ब्रह्मज्ञानम् दुःसंपाद्यम् स्यात् – ब्रह्मज्ञानम् may be extremely difficult to attain because greater the goal greater the effort. This is the normal thing. To become the champion of the local state I require some effort, to become the champion of India I should require more effort, then to be a Asian champion still more effort, world champion still more effort. Greater the goal greater the effort. If ब्रह्मज्ञानम् is the greatest goal, the effort must be the greatest effort. Thus a पूर्वपक्षि says ब्रह्मज्ञानम् must be requiring the greatest effort to such an extent that it will not be possible. Therefore he says दुःसंपाद्यम् – it must be extremely difficult to accomplish. इति चेत् – if this is the doubt अतः आह – कृष्ण answers this doubt. What is the answer? कर्तुम् सुसुखम् – it is extremely easy to do because कर्म requires effort. ज्ञानम् requires प्रमाणम् only. To see I have to only use the eyes, to see the wall I have to only open the eyes, but to reach the wall I should first get up which itself is a project, to see the wall it is प्रमाण जन्यम्, to reach the wall it is प्रयत्न जन्यम्. प्रमाण जन्यम् is सुखम्, प्रयत्न जन्यम्

is दुष्करम्. Therefore he says being born out of प्रमाणम् it doesn't require any effort at all. If at all there is difficulty साधन चतुष्टय सम्पत्ति alone is difficult, ज्ञानम् is not difficult. Like what? He gives the example. Like रत्नविवेकविज्ञानम् – it is like the differentiating knowledge विवेक between a genuine gem and a fake one. It is only a knack we have to develop to differentiate the fake diamond and the real diamond or fake gold and the real gold. So रत्नविवेकविज्ञानम् इव it is a knack which is not difficult. Even thermometer temperature reading if you are doing for the first time you will not know where the mercury is there. The other person will say that the temperature is so evident he will say. It is a knack you have to keep on doing that, at a particular angle that mercury you are able to see. It is a knack. Similarly, आत्मा अनात्मा विवेक is a knack you have to gather, it may take twenty-five years, for another it may take five years, and if you get the knack it is over because चैतन्यम् and जडम् are together. And therefore he gives a beautiful example. Another example they give is षड्जातिवत् – like recognizing the स्वरम्s of a musical instrument. There are some people who can never understand what is श्रुति. They are comfortably and blissfully ignorant of the fact that they are off श्रुति. But we have got षड्जातिवत् ज्ञानम्, sitting near that person you feel so restless. But the other person, often they are louder also, and you cannot fault them because simply they are tone deaf. They can hear, they don't have the problem of hearing, with regard to श्रुति they don't understand. It is a knack, by listening repeatedly one gets hold of it. This is what is वेदान्त. After twenty-four years have you understood? Not

understood. The गुरु has to go on and on. It is just we claim. Simplest thing. I am free. But most difficult. Because it is a knack. Therefore यथा रत्नविवेकविज्ञानम् – like distinguishing good and bad, the genuine and the fake. Continuing;

तत्र अल्पायासानां कर्मणां सुखसम्पाद्यानाम् अल्पफलत्वं  
दुष्कराणां च महाफलत्वं दृष्टम् इति, इदं तु सुखसम्पाद्यत्वात्  
फलक्षयात् व्येति इति प्राप्तम्, अतः आह —

So all the problems of the people is they think मोक्ष is something to be attained. That idea of attaining is so strong, therefore we want to increase the effort instead of concentrating on the knack of claiming we always tend to increase the effort. Shall I do more जप स्वामिजि? Previously I did only one hundred and eight. Now can I increase one thousand and eight? Or can I make one lakh and eight? People want to do something and hope that by extra effort they can get what they want. It is not the extra effort or less effort, it is a fact to be claimed now, that knack is what शास्त्र is trying to help us to get but the problem is we always connect साधन to a type of कर्म.

Therefore what mistake we do? Since मोक्ष is the greatest attainment I should more साधन. And then that is one extreme. Now कृष्ण said not at all, साधन is less less is not the word, really speaking there is no question of साधन because I am what I want to be. So He said the effort is very less. Again पूर्वपक्षि goes to कर्म context. In कर्म context, greater the effort greater is the फलम्. Lesser the effort lesser is the फलम्. Now he argues if मोक्ष can be attained by lesser effort the फलम् also will last for a few days only. If I earn money working for one month



then the money will be exhausted within one month, if I learn money for one year then the money also will be exhausted in a longer time. Therefore longer the effort long lasting it will be. Shorter the efforts the फलम् also will be short lasting.

Similarly, if I quickly get मोक्ष will I not quickly lose it. Previously he said he wants to take long time, then कृष्ण said short time only. Then he asks if I get मोक्ष within a short time will it not be lost. कृष्ण says don't connect it to कर्म at all. It is not the question of effort or कर्म, it is a fact to be claimed, मोक्ष happens to be my nature, where is the question of losing it. Even भगवान् cannot take मोक्ष away as a punishment given. I can challenge भगवान् if you want to take away my मोक्ष, I will give you a certificate that you are omnipotent. Your omnipotence is incapable of taking my मोक्ष because मोक्ष is my real स्वरूपम्, अव्ययम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-02 Continuing;*

तत्र अल्पायासानां कर्मणां सुखसम्पाद्यानाम् अल्पफलत्वं;  
दुष्कराणां च महाफलत्वं दृष्टम् इति, इदं तु सुखसम्पाद्यत्वात्  
फलक्षयात् व्येति इति प्राप्तम्, अतः आह —

After introducing ब्रह्मज्ञानम् as the topic of the ninth chapter in the first verse, now in the second verse कृष्ण talks about the glory of ब्रह्मज्ञानम् by giving seven descriptions of that ज्ञानम्. The last two descriptions are सुसुखम् कर्तुम् and अव्ययम्. ब्रह्मज्ञानम् or for that matter any ज्ञानम् is easy because ज्ञानम् doesn't require any effort on the part of the person because ज्ञानम् is not कर्तृ तन्त्रम्, it is not dependent on the will or effort of the knower. Effort is involved only in aligning प्रमाता, प्रमाणम् and प्रमेयम्, in the alignment alone effort is involved, like listening to a music concert. If I want to know or experience a concert, effort is involved only in reaching the hall. Once I have reached and settled in the hall, प्रमाता the experiencer is there and प्रमाणम्, the ears are hopefully ok. If ears are not all right, effort is required to repair the ears. But if ears are ok, in the hall प्रमाता is seated, प्रमाणम्, the ears are functioning, प्रमेयम् the music concert is going. When these three are in alignment I don't have to do any effort, in fact even if I don't want to hear, hearing takes place, because it is not will based, not effort based. No ज्ञानम् is will based or effort based. And if the lyric of the music is in a language that I know, then as even the lyric I hear, I know the language and

the lyric the musician is uttering even without any effort on my part the meaning of the lyric takes place in the mind. Therefore preparation of प्रमाता requires effort, preparation of the प्रमाणम् in the case of sense organs may require effort, alignment of these three requires effort, because upto that it is कर्म. Upto the preparation and alignment the effort involved is कर्म, once the alignment has taken place, the generation of ज्ञानम् is not will based or effort based. Therefore no ज्ञानम् requires effort. ब्रह्मज्ञानम् also doesn't require any effort. साधन चतुष्टय सम्पत्ति requires effort, because it is चित्त संस्कार, संस्कार comes under one of the कर्मफलम्. Therefore साधन चतुष्टय सम्पत्ति requires effort while ज्ञानम् doesn't require any effort because it is not will based. And when this much is said a पूर्वपक्षि raises a question, normally in the context of कर्म we see an equation, greater the effort greater the result, lesser the effort lesser the result, अधिकस्य अधिकम् फलम्, this general law we see in the context of कर्म. And therefore the पूर्वपक्षि extends the same rule in the context of ज्ञानम् also and says since ज्ञानम् doesn't require any effort at all, ज्ञानफलम् also must be very small. Why? Because in the context of कर्म greater the effort greater the फलम्. Shouldn't it be applied in the case of ज्ञानम्? He asks.

कृष्ण says in the case of ज्ञानम् no effort gives infinite फलम् because infinite is not the product of an effort. ज्ञानम् removes ignorance, infinite is claimed. Therefore पूर्वपक्षि is presented in the last paragraph. तत्र, तत्र means व्यावहार भूमौ, in our common parlance, अल्प-आयासानां कर्मणाम् – when an effort is put forth with limited application, when a कर्म is done

with limited effort, सुखसम्पादानाम् – and the result is attained through limited effort and therefore easily. In the case of कर्म which is done with limited effort and the result is achieved easily, अल्पफलत्वम् – we find the benefit is also limited. Because as the effort is so the result is, greater the effort greater the result, lesser the effort lesser the result. This is अन्वय व्यतिरेक सिद्धम्. अल्पफलत्वं दृष्टम्. After अल्पफलत्वम् put a semi colon. दुष्कराणां च महाफलत्वं सिद्धम् – when greater effort which is extremely difficult is put forth महाफलत्वं सिद्धम् – proportionately the benefit is also great. Upto this is the law quoted by the पूर्वपक्षि. And based on this common sense law पूर्वपक्षि extends the law to ब्रह्मज्ञानम् also. And he says इति, इति means हेत्वर्थे, इति हेतोः because of this reason, इदं तु सुखसम्पाद्यत्वात्, इदम् means ब्रह्मज्ञानम्, सुखसम्पाद्यत्वात् – he is accomplished with lesser effort only. According to whom? कृष्ण Himself. Based on what word? सुसुखम्, सुखसम्पाद्यत्वात् is based on the गीता word सुसुखम्, सुसुखत्वात्, फलक्षयात् – the benefit also will be short-living only. फलम् also will be easily exhausted. And therefore व्येति, व्येति means it is perishable, short living. Therefore it is व्ययम्, व्ययम् means it is easily perishable. Upto this is पूर्वपक्षि. इति प्राप्तम् – such a पूर्वपक्षि is possible, such an objection is possible, it has not been raised by anyone, कृष्ण Himself imagines such a पूर्वपक्षि and कृष्ण Himself answers that, अतः, अतः means एतादृश पूर्वपक्षस्य उत्तरार्थम्. For eliminating such a possible objection आह – कृष्ण gives the answer. The answer is given in the next paragraph. We will read.

**अव्ययम् – न अस्य फलतः कर्मवत् व्ययः अस्ति इति अव्ययम् ।**  
**अतः श्रद्धेयम् आत्मज्ञानम् ॥ ९-२ ॥**

So what is the answer? **अव्ययम्, अव्ययम्** means inexhaustible, eternal, imperishable. What is imperishable? Not ज्ञानम् but ज्ञानफलम् is imperishable. ज्ञानम् is in the form of वृत्ति, that वृत्तिज्ञानम् is perishable because वृत्ति of any knowledge cannot permanently remain in the mind. If वृत्ति permanently remains then next knowledge is not possible. Therefore वृत्तिज्ञानम् is not **अव्ययम्**, वृत्तिज्ञानम् comes, removes ignorance and वृत्ति also gets dissolved. Therefore permanence is not of वृत्तिज्ञानम्, but permanence is of the वृत्तिज्ञानफलम्. After **अव्ययम्** you have put an en dash. Therefore he says **अस्य, अस्य** means वृत्तिज्ञानस्य, ब्रह्मज्ञानस्य, **कर्मवत् व्ययः न अस्ति** – there is no exhaustion or end like कर्मफलम्. **कर्मवत्** means कर्मफलवत् – like the कर्मफलम्, वृत्तिज्ञानस्य **व्ययः, व्ययः** means end, destruction is not there, in terms of **फलतः**. Not in terms of वृत्तिज्ञानम् itself, वृत्तिज्ञानम् perishes but **फलतः** – in terms of the result which is मोक्षदृष्ट्या **व्ययः न अस्ति**. **व्ययः** means नाशः. And the word **न** should be connected with **अस्ति**, you should read **व्ययः न अस्ति. इति, इति** is हेत्वर्थे, इति हेतोः **अव्ययम् भवति**. Therefore ज्ञानफलम् is imperishable unlike कर्मफलम्. कर्मफलम् is difficult and perishable and ज्ञानफलम् is easy and imperishable. What an irony? Thus it is worth working for. **अतः** – therefore. So शङ्कराचार्य adds an interesting note here which is not in the श्लोक. These are all the finer points of the भाष्यम्. The last sentence is not in the श्लोक. शङ्कराचार्य adds a note and the note is such a beautiful note, that it is a corollary of the previous

श्लोक and it is a link for the next श्लोक. A fantastic note which is a corollary of the second श्लोक and it is link for the next श्लोक. How is it? Let us see. अतः – therefore. Therefore means because of the seven descriptions of the glory of ब्रह्मज्ञानम्, because of seven-fold glory, आत्मज्ञानम् श्रद्धेयम् – you should have श्रद्धा in आत्मज्ञानम् and भक्ति in आत्मज्ञानम्. श्रद्धेयम् means you should develop श्रद्धा. And what is the next श्लोक? अश्रद्धधानाः पुरुषाः, if you don't have श्रद्धा who is the loser? कृष्ण says I am not going to lose, ऋषिs are not going to lose, scriptures are not going to lose, भगवान् is not going to lose, आचार्यs are not going to lose, if you don't have श्रद्धा you are going to lose and you are loose. Are you able to differentiate? If you can it is fine. अतः, very beautiful line, आत्मज्ञानम् श्रद्धेयम्. The अन्वय is, इदम् (ज्ञानं) राज-विद्या, राज-गुह्यम्, उत्तमम् पवित्रम्, प्रत्यक्ष-अवगमम्, धर्म्यम्, कर्तुम् सुसुखम्, अव्ययम् (च भवति) । Continuing;

ये पुनः —

*Verse 09-03*

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ गीता ९-३ ॥

So the gist of the verse is simple. In the previous भाष्यम् last verse शङ्कराचार्य said you should have श्रद्धा in आत्मज्ञानम्. Now कृष्ण says if you don't have श्रद्धा then you will not work for this knowledge, therefore you won't get the knowledge, therefore you won't get Me (भगवान्) and therefore you won't get मोक्ष. श्रद्धा अभावे साधन अभावः, you will not do साधन, you will not gain ज्ञानम्, you will not भगवान्, you will

not get मोक्ष which means you will continue to wallow in संसार. This is the consequence in the absence of श्रद्धा. Therefore अतः आत्मज्ञानम् श्रद्धेयम्. This is the essence of the श्लोक. We will read the भाष्यम्. ये पुनः is to be connected with पुरुषाः in the श्लोक. So those people who do not have श्रद्धा, the consequence is the following.

**अश्रद्धाः श्रद्धाविरहिताः आत्मज्ञानस्य धर्मस्य अस्य स्वरूपे तत्फले च नास्तिकाः पापकारिणः, असुराणाम् उपनिषदं देहमात्रात्मदर्शनम् एव प्रतिपन्नाः असुतृपः पुरुषाः परन्तप, अप्राप्य मां परमेश्वरम् – मत्प्राप्तौ न एव आशङ्का इति – मत्प्राप्तिमार्गसाधनभेदभक्तिमात्रम् अपि अप्राप्य इति अर्थः । निवर्तन्ते निश्चयेन वर्तन्ते ।**

**अश्रद्धाः** is in the मूलम्, is equal to **श्रद्धाविरहिताः** – those who do not have any faith and reverence, **आत्मज्ञानस्य धर्मस्य अस्य**, the word **धर्मस्य** is occurring in the मूलम्. In this context the word धर्मः means आत्मज्ञानम्. Therefore you have to reverse the order in the भाष्यम्, **अस्य धर्मस्य** is equal to आत्मज्ञानस्य. Why आत्मज्ञानम् is called धर्मः? Normally the word धर्मः means any कर्म or instruction prescribed by the वेद is called धर्मः. धर्म is defined in the पूर्व मीमांसा सूत्रम् by जैमिनि as चोदना लक्षणः अर्थः धर्मः, any instruction given by the वेद or शास्त्र is called धर्मः. The word धर्म can be used only for *Shastric* instructions. If anybody else gives an instruction it is called instruction, a *Shastric* instruction is called धर्मः. Therefore in the वेदपूर्व भाग all the कर्मस and values prescribed are called धर्मः, that is why अथातो धर्म जिज्ञासा. And here the आत्मज्ञानम् is an instruction or a teaching given by वेद अन्त, वेद अन्त also



being a part of the वेद, ज्ञानम् also comes under a teaching given by the वेद. Therefore being a teaching given by the वेद, ज्ञानम् also can be called धर्मः. Therefore general meaning of the word धर्म is वैदिक धर्म, contextual meaning of धर्म is वैदिक ज्ञानम् च. In this context वैदिक आत्मज्ञानम् is called धर्मः. And not having श्रद्धा in आत्मज्ञानम्. And what do you mean by that? स्वरूपे तत्फले च. What does it mean not having faith in आत्मज्ञानम्? Two things. One is disbelief in the very existence of आत्मज्ञानम्. So the first disbelief is with regard to the very existence of the आत्मज्ञानम्, that is called स्वरूपे अश्रद्धा. Here स्वरूपम् means आत्मज्ञान अस्तित्वम्. This is lack of faith number one. And the second disbelief is when I don't believe in the existence of आत्मज्ञानम्, how can I have belief in the फलम् of आत्मज्ञानम्? Therefore तत्फले च. So those who do not have faith in the existence of निर्गुण ब्रह्मज्ञानम्. And निर्गुण ब्रह्मज्ञानम् फलरूप मोक्ष. In ज्ञानम् and मोक्ष people do not have श्रद्धा, नास्तिकाः, नास्तिकाः इति वदन्तः. Why they don't have श्रद्धा? शङ्कराचार्य adds a very important word here, पापकारिणः – the lack of faith in the scriptures is because of पूर्वजन्म पापम्. And according to the scriptures among all the पापम्s the greatest or the worst पापम् is considered to be atheism. There is a श्लोक I forget, सर्वपापानाम् नास्तिक्यम् is the greatest पापम्. नास्तिक्यम् means lack of faith in the शास्त्र. It is because of the पूर्वजन्म पापम्. Therefore पापकारिणः and असुराणाम् उपनिषदं प्रतिपन्नाः – if they don't have श्रद्धा in the शास्त्रम्, what will be the consequence? According to शास्त्रम् every individual consists of four components which we learn in तत्त्वबोध. Every individual consists of four components स्थूल

शरीरम्, सूक्ष्म शरीरम्, कारण शरीरम् and आत्मा. Of these four components only one component can be proved through प्रत्यक्ष प्रमाणम् and modern scientific प्रमाणम्. प्रत्यक्षम् and science can prove only one component of the individual. All the other three components सूक्ष्म शरीरम्; remember शास्त्रम् alone is the प्रमाणम् for सूक्ष्म शरीरम्. We think modern science accepts a mind, remember modern science does not accept the mind, modern science accepts only the brain. What is the difference between brain and mind? Mind survives the death of the individual whereas brain is destroyed, you ask a modern scientist after the death of the body, after the destruction of the brain does the mind continue you ask he will laugh at you. Remember mind is a belief according to modern science. That is why according to the modern science psychology is not a regular science, they say psychology is a pseudo-science. Neurology is a factual science, psychology is never accepted by regular scientist because there is no proof for the existence of a mind other than the brain and a mind which will survive and which will travel along with वासना. तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥ That the mind will travel with वासना – there is no scientific proof. Therefore नास्तिकs will not accept सूक्ष्म शरीरम्, they will not accept another लोक, they will not accept पूर्वजन्म or later जन्म, that is why most of our children do not believe in श्राद्धम्. They will ask what is the proof for our forefather's survival, offering ghee into the fire is a waste, take that ghee and go to some institution and serve the children, why are you wasting the money in श्राद्धम् and तर्पणम्. This philosophy that all rituals are waste is

called the philosophy of असुरs. शङ्कराचार्य says this talking from our children is because unfortunately our own children are becoming असुरs, it is our पूर्वजन्म कर्म that we have got such children and we have also done some पापम् for getting such children; don't tell this outside the आस्तिक समाजम्. शङ्कराचार्य says नास्तिकs are पापकारिणः and they take to असुराणाम् उपनिषदम्. This is also an उपनिषत्, atheism is an उपनिषत्. It is the उपनिषत् of असुर people who say श्राद्धम् is waste, तर्पणम् is waste, temple अभिषेकम् is waste, why are you wasting so much material pouring on a stone, they condemn the ritual. All of them come under असुराणाम् उपनिषत्.

What should we do? Observe मौनम्, because they don't have faith in scriptures. The word असुराणाम् उपनिषदम् is borrowed from छान्दोग्योपनिषत्. शङ्कराचार्य is smart, whatever he writes he will keep the उपनिषत्s in mind. This word असुराणाम् उपनिषदम् – atheism is the उपनिषत् of असुरs. Note it atheism is the उपनिषत् of असुरs. तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो बतेत्यसुराणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति संस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ८-८-५ ॥ You know what is the context. इन्द्र and विरोचन go to ब्रह्म. And in the first class ब्रह्म teaches one component of the individual. The first component is स्थूल शरीरम्, the विश्व. And विरोचन, the असुरा attended the first class, understood the स्थूल शरीरम्, went back and then started the teaching all the people that स्थूल शरीरम् एव आत्मा, सूक्ष्म शरीरम् नास्ति, पुनर्जन्म नास्ति कर्माणि न सन्ति. Rituals are waste, पूजा is waste. So असुराणाम् उपनिषदम्. And what is that? देह-मात्र-आत्म-दर्शनम् – this is

the explanation of असुराणाम् उपनिषदम्. चार्वाक मतम् इति अर्थः, देह-मात्र-आत्म-दर्शनम् – physical body alone is the whole individual, सूक्ष्म शरीरम् नास्ति, कारण शरीरम् नास्ति, आत्मा नैव अस्ति. And therefore we have got only one life, and there also we have got only the middle age between twenty and fifty only, all our organs are intact, therefore all the sensory pleasures we can enjoy only within this twenty and fifty years and never go to the वेदान्त classes where they will talk about विवेक, वैराग्यम्. Therefore if you are practicing वैराग्यम् it is foolishness, when you have got all sense organs intact thoroughly enjoy. Therefore असुतृपः – those who satiate the sense organs, तृपः means तर्पयन्ति, they don't do तर्पणम् to their forefathers and they do तर्पणम् to their own five sense organs. असुः means इन्द्रियाणि, ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि च. गौण प्राणः. असुः means प्राणः, and the word प्राण in this context means दश इन्द्रियाणि, all the ten sense organs you feed them. So असुन् तर्पयन्ति इति असुतृपः. In short, sensualists. पुरुषाः, these are the descriptions of अश्रद्धाः पुरुषाः. हे परन्तप, हे अर्जुन, माम् अप्राप्य is in the मूलम्, is equal to परमेश्वरम् अप्राप्य – they will never reach the Lord. So माम् is in the मूलम्, is equal to परमेश्वरम् अप्राप्य. Thereafter he adds an expression in parenthesis, therefore we have to put an en dash. मत्प्राप्तौ न एव आशङ्का इति, he says the नास्तिकs will not reach God need not be stated at all, because when they are not going to have faith in God where is the question of reaching God. Therefore we need not negate their reaching God, they will not reach the very साधन of reaching God. And therefore ईश्वर प्राप्ति निषेध need not be mentioned because they won't come to ईश्वर प्राप्ति

साधन itself. When they don't come to ईश्वर मार्गः where is the question of reaching ईश्वर, the destination? When the path itself they don't reach, where is the question of reaching the destination? Therefore he says मत्प्राप्तौ आशङ्का एव न अस्ति – there is no question of reaching the destination, God. In fact, we should say मत्प्राप्ति-मार्ग-साधन-भेद-भक्ति-मात्रम् अप्राप्य, instead of saying ईश्वरम् अप्राप्य we should say ईश्वर मार्गम् अप्राप्य. So माम् should be understand as मन्-मार्गम्. And what is the मार्ग? That he explains. मत्प्राप्ति-मार्ग साधनम् – the path of reaching the God. And what is that? साधन-भेद – which is the specific साधन, मत्प्राप्ति-मार्ग is साधन-भेद, here the word भेद is specific साधन is ईश्वर प्राप्ति मार्ग. And what is the specific साधन? भक्तिः. So thus भक्ति is equal to साधन is equal to ईश्वर मार्ग, that मार्ग itself they won't come then what to talk of reaching the destination. So भेदभक्तिमात्रम् अपि अप्राप्य इति अर्थः. So the essence is माम् is equal to मार्गम्. That is the idea.

And if they don't come to भक्ति itself, that is why they don't believe in temple also, getting up many early in the morning; many of the parents' complain is that my daughter-in-law doesn't believe in lighting the lamp. This is the biggest complaint of all the modern ladies because the daughter-in-law generation and mother-in-law generation भक्ति-श्रद्धा-भगवान् are wiped out. Therefore minimum is – they don't want the daughter-in-law to attend the classes that is too much – they want the daughter-in-law to get up, take bath and light up the lamp. Now the daughter-in-law wears one gown throughout the day and thinks of taking bath at four p.m. and she doesn't believe in पूजा room, lighting the lamp and these are all

disturbing the parents. The study of वेदान्त is to develop क्षमा. One of the acceptance is accept the daughter-in-law. I am using this expression because this is becoming more and more prevalent.

Ok, then what happens to them? निवर्तन्ते, निवर्तन्ते is in the मूलम्, and here also the literal meaning of the word निवर्तन्ते is return. So the नास्तिकs will return to संसार is the literal translation. शङ्कराचार्य thinks that should not be taken here. Why should we talk about returning to संसार? If we have gone away from संसार alone the word returning is meaningful. Therefore शङ्कराचार्य says don't take regular translation for निवर्तन्ते. The what does it mean? निश्चयेन वर्तन्ते – they continue in संसार must be the translation. Instead of return you use the word continue very much. Therefore he says निश्चयेन वर्तन्ते. Continuing;

क्व? — मृत्यु-संसार-वर्त्मनि – मृत्युयुक्तः संसारः मृत्युसंसारः तस्य वर्त्म नरकतिर्यगादिप्राप्तिमार्गः । तस्मिन् एव वर्तन्ते इति अर्थः ॥ ९-३ ॥

कृष्ण says निश्चयेन वर्तन्ते – they strongly continue to exist. Then शङ्कराचार्य asks the question where they continue to exist. क्व means where. It is the question mark. And कृष्ण gives the answer मृत्यु-संसार-वर्त्मनि निश्चयेन वर्तन्ते. After मृत्यु-संसार-वर्त्मनि you have to put a dash, he gives the विग्रह वाक्यम्. मृत्यु-संसार is मध्यमपदलोप समास, मृत्युयुक्तः संसारः मृत्युसंसारः. What does it mean? मृत्यु-संसार means a संसार in which the most frightening aspect is the impending arriving death. Because everybody has got मरण भयम्. So मृत्युयुक्तः

संसारः मृत्युसंसारः, then तस्य वर्त्म, तस्य वर्त्म means the path of संसार, वर्त्म means path, is equal to नरकतिर्यगादिप्राप्तिमार्गः – the path which will take a जीव from one लोक to another लोक, and from one body to another body, like नरक. नरक means hell etc., different लोकs, and तिर्यग् means animal birth or body, we should remember this when we see on the road where the chickens are hanging upside down in cycles, and in the lorry also they are taken to slaughter houses, they are all पाप कर्म, so that one also has done some पापम् that is why such a birth, and the person who travels in the vehicle he is doing the पापम् in this जन्म in the next जन्म it will get reversed. That is all. Therefore that is the definition of माम्सः. In मनुस्मृति मांसः is defined as माम्सः भक्षयति. Now I am eating a goat mutton सः means that goat whom I am eating now सः माम् next जन्मनि भक्षयति it will eat me in the next जन्म. That will become human being and I will become goat. The idea is माम्सः भक्षयति इति मांसः. It is from मनुस्मृति. So नरकतिर्यगादिप्राप्तिमार्गः is called मृत्यु-संसार-वर्त्म. तस्मिन् एव – in that cyclic path of पुनरपि जननम् पुनरपि मरणम् cyclic path these people will continue because they don't have श्रद्धा in वेद, in कर्म, in ज्ञानम्, and in ईश्वर, and in ईश्वर प्राप्ति रूप मोक्षः. In all of them they don't believe and they proudly declare that we don't believe in them, you only are still continuing and we have nothing to do with it. What can we do? We have to only pray for them. The अन्वय is, हे परन्तप! अस्य धर्मस्य (स्वरूपे तत्फले च) अश्रद्धाणाः पुरुषाः माम् अप्राप्य मृत्यु-संसार-वर्त्मनि निवर्तन्ते ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-03 Continuing;*

**अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।**

**अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ गीता ९-३ ॥**

In the first three verses which we have completed in the last few classes कृष्ण introduced the subject matter of the ninth chapter which is nothing but सगुण निर्गुण ईश्वर स्वरूपम् which was very much talked about in the seventh chapter as परा अपरा प्रकृति ईश्वर स्वरूपम्. And कृष्ण pointed out that this is a great and rare knowledge which only can give liberation to a human being but it requires श्रद्धा in the प्रमाणम्. श्रद्धावान् लभते ज्ञानम् ॥ गीता ४-३९ ॥ The scriptural teachings should be seen as an independent प्रमाणम् which can never be confirmed or negated by other प्रमाणम्s. Other प्रमाणम्s don't have a right to pass a judgement on the scriptural प्रमाणम् because they have no access at all to pass a judgement. Just as a sportsman cannot pass a judgement regarding the musician's capacity other प्रमाणम्s deal with अनात्मा and this scriptural प्रमाणम् is the only प्रमाणम् which deals with आत्मा, how do they have right to pass a judgement. Thus these scriptures are unique प्रमाणम् we should accept. उपजीव्य प्रमाण स्वतः प्रामाण्य ज्ञानं श्रद्धा. Other प्रमाणम्s can be used to understand this प्रमाणम्. Other प्रमाणम्s cannot be used to judge this प्रमाणम्. this attitude towards the scriptures is called श्रद्धा. And Lord कृष्ण highlighted this श्रद्धा in the third verse and pointed out with श्रद्धा you are free, without श्रद्धा you cannot come to वेदान्त मार्ग

itself, where is the question of reaching the destination? And therefore अर्जुन श्रद्धा is important. Remember श्रद्धावान् लभते ज्ञानम् ॥ गीता ४-३९ ॥ Having given this introduction now from the fourth verse onwards कृष्ण enters into the actual topic of ईश्वर स्वरूपम्. We have completed the भाष्यम् of the third verse and now we have to enter the fourth verse, we will read the भाष्यम् introduction.

*Verse 09-04 Introduction;*

**स्तुत्या अर्जुनम् अभिमुखीकृत्य आह —**

**अर्जुनम् अभिमुखीकृत्य**, Lord कृष्ण has drawn the attention of अर्जुन. अभिमुखीकरणम् means drawing the attention towards oneself. And how did he draw his attention? **स्तुत्या** – by glorifying this knowledge अर्जुन's attention has been turned. Now that अर्जुन is awake, we have to add that first, not only is he awake he is all ears and eyes facing Lord कृष्ण. Therefore कृष्ण decides to define ईश्वर in the following important श्लोक, verse number four upto ten is निर्गुण ईश्वर स्वरूपम् which is the सारम् of all the उपनिषत्s, extremely important portion. उपनिषत् has been put in a mixie and Upanishadic juice has been taken and that Upanishadic सार from verse four upto ten very important portion. We will read.

*Verse 09-04*

**मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।**

**मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ गीता ९-४ ॥**

Two descriptions of निर्गुण ईश्वर is given in this verse, the first description is निर्गुण ईश्वरः सर्वगतः is all-pervading.

तत्त्वम् mean सर्वगतम्, व्यापकम् etc. And the second description of निर्गुण ईश्वर is जगत् अधिष्ठानम्, this निर्गुणम् ब्रह्म is the अधिष्ठानम् of the entire सगुण प्रपञ्च. And for this in the second line Lord कृष्ण points out that the entire world is located in Me, and I am not located in the world. Very important because generally we have the habit of locating भगवान् in some place or the other, either we locate भगवान् in the local temples or we locate भगवान् in special लोकs. कृष्ण says the located भगवान् is not the real भगवान् because भगवान् is not located in the world, on the other hand the entire world is located in भगवान्. Therefore the famous statement the world is in Me and I am not in the world. The world is आधेयम् and I am the आधार. I am not the आधेयम्. This is the message given in the second line. The world is in Me but I am not in the world. But this second statement can create a problem and therefore that problem कृष्ण rectifies in the next श्लोक only, but we should rectify the problem while understanding this लोक itself. What is the problem? When you say world is in भगवान्, naturally our mind thinks of two things – one is भगवान् and the other is the world. The world is located and भगवान् is the support. Thus we may think of supporter supported duality. Like when you say water is in the vessel, what do you understand? There are two things – one is the vessel and the other is water. When I say book is on the desk, book is one thing and desk is another. Wherever we talk about आधारम्, the word आधार brings the concept of duality. And therefore the word आधार should not be taken in the literal meaning, we should understand the differently. And how should we understand? The example should not be like

water and vessel, you should not take the example of the book and the desk, you should not take the example of chair and the earth, but you should take the example of the water and the wave or gold and ornaments. The appropriate example should be taken, once you take gold and ornaments you know that ornaments are 'located in the gold', but there is no duality in the form of gold and ornaments. So what is the appropriate example? The world is located in भगवान्, not like the water and the pot, not like book and the desk, but like the wave and the water, we use the word of location but there is no question of location at all. Why there is no location? Because wave and water are not two things at all, it is an expression, there is no wave other than water. Ornaments are located in gold is an expression, but really speaking there are no ornaments separate from gold. World is located in भगवान् is an expression, there is no world other than भगवान्. How do you know that? In the next verse कृष्ण says there is no world located in Me. न च मत्स्थानि भूतानि there is no duality. This is a peculiar location without involving duality. This is the message, now we will read the भाष्यम्.

**मया मम यः परो भावः तेन तत् व्याप्तं सर्वम् इदं जगत् । अव्यक्त-  
मूर्तिना – न व्यक्ता मूर्तिः स्वरूपं यस्य मम सः अहम् अव्यक्तमूर्तिः  
। तेन मया अव्यक्तमूर्तिना, करणागोचरस्वरूपेण इति अर्थः ।**

**मया** is the first word in the मूलम्, we have to put an en dash, शङ्कराचार्य explains the word **मम यः परो भावः**. So here I am using the expression, कृष्ण clarifies, that the world is pervaded by Me. So कृष्ण uses the word Me in this श्लोक, and

wherever कृष्ण uses first person singular, we should ask the question which ईश्वर must be understood because ईश्वर has got three versions, एकरूप ईश्वर, अनेकरूप ईश्वर and अरूप ईश्वर. All these three meanings are possible when भगवान् uses the word of I or Me. Here also the word मया is there, which one should we take? शङ्कराचार्य says don't take एकरूप ईश्वर also, don't take the अनेकरूप ईश्वर. You have to take the highest निर्गुण परा प्रकृति रूप ईश्वर only. Therefore शङ्कराचार्य says मम यः परो भावः – My own higher nature is there in the form of निर्गुणम् ब्रह्म. परो भावः is परा प्रकृति of the seventh chapter. तेन – परा प्रकृति रूपेण निर्गुण ब्रह्म स्वरूपेण, तत् व्याप्तम् – is pervaded, तत् is in the मूलम्, is equal to व्याप्तम्. What is pervaded? सर्वम् इदं जगत् – this entire universe, इदम् सर्वम् जगत् is in the मूलम् itself. After जगत् put a full stop. How do you know whether कृष्ण refers to सगुण स्वरूपम् or निर्गुण स्वरूपम्? Just because शङ्कराचार्य likes निर्गुण स्वरूपम् he takes the meaning? Or on what basis do we take this meaning? शङ्कराचार्य says in this श्लोक itself it has been clarified. कृष्ण himself explains what type of भगवान् He is referring to. And what is that? अव्यक्त-मूर्तिना is the next word, you have to put an en dash. शङ्कराचार्य gives the विग्रह वाक्यम् न व्यक्ता मूर्तिः स्वरूपं यस्य मम सः अहम् अव्यक्तमूर्तिः. After अव्यक्तमूर्तिः put a full stop. बहुव्रीहि समास. My nature which is not available for sense organs. मूर्तिः means nature, न व्यक्ता means not available for the sense organs. If it is सगुण स्वरूपम् it would have been available for sensory perception. You can talk about अधरं मधुरं वदनं मधुरम्, you can talk about मधुरम् but here it is अव्यक्तम् not perceptible. That is the meaning of अव्यक्तमूर्तिः,

**अव्यक्तमूर्तिः** finally means निर्गुण स्वरूपम् **तेन मया अव्यक्तमूर्तिना** – with this निर्गुण स्वरूपम् of mine; and that शङ्कराचार्य himself explains **अव्यक्तमूर्तिना** is equal to **करण-अगोचर-स्वरूपेण**, **करणम्** means sense organs, **अगोचरम्** means not accessible, inaccessible. **स्वरूपम्** means nature. A nature which is inaccessible to sensory perception. This is the meaning of **अव्यक्तमूर्तिः**. So thus in My निर्गुण ब्रह्म स्वरूपम् I pervade the entire creation. Continuing;

**तस्मिन् मयि अव्यक्तमूर्तौ स्थितानि मत्स्थानि, सर्वभूतानि ब्रह्मादीनि स्तम्बपर्यन्तानि ।**

Now शङ्कराचार्य comes to the second line, **मत्स्थानि** is the next word, he gives the विग्रह वाक्यम् सप्तमी तत्पुरुषः **मयि स्थितानि मत्स्थानि**, so **मयि स्थितानि** means located in Me, based on Me, supported in Me. What type of Me? Again he reminds **अव्यक्तमूर्तौ** – in my निर्गुणम् ब्रह्म स्वरूपम् everything is located, in *Vedantic* language this location we call it as superimposition. So **मत्स्थानि** means मयि अध्यस्तानि. Just as स्वप्न प्रपञ्च is superimposed on the waker, just as mirage water is superimposed on the dry sand, just as snake is superimposed on the rope, just as silver is superimposed on the shell, similarly the entire universe is **मत्स्थानि** means मयि कल्पितानि, मयि अध्यस्तानि, मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् २ ॥ इति अर्थः. So **मयि अव्यक्तमूर्तौ स्थितानि मत्स्थानि**. What is located? **सर्वभूतानि** – all the things and beings. What are the beings that are located? **ब्रह्मादीनि स्तम्बपर्यन्तानि** – from ब्रह्माजि, the creator upto **स्तम्बपर्यन्तानि** – upto the minute creature called **स्तम्बः**.

The word स्तम्बः you have to carefully note. Here the word स्तम्ब is with the third ब, स्तम्भ there is a fourth भ, that स्तम्भ means a pillar, here the word is स्तम्ब which means a small living being, a small creature. We do not know what it refers to, it may be a small plant or a small creature, a living being belonging to the plant variety or the creature variety. It is referring to a living being only. So from the creator to a creature, creator is also superimposed and creature is also superimposed. In fact, the entire triangular format is superimposed on ब्रह्मन्. Continuing;

न हि निरात्मकं किञ्चित् भूतं व्यवहाराय अवकल्पते । अतः  
मत्स्थानि मया आत्मना आत्मवत्त्वेन स्थितानि । अतः मयि  
स्थितानि इति उच्यन्ते ।

शङ्कराचार्य is very very alertly interpreting these verses. As I said you should not take the wrong example. When you say world is in God, you should not take wrong example like water in pot, book on the desk, etc. They are all wrong examples. Why? It will have duality. Therefore we should carefully choose the example like waves located in the water, ornaments located in the gold, earthen ware located in the clay, etc. And once you take the appropriate example we can derive the corollary properly. What is the important corollary extended from this we must carefully note. These are all very important *Advaitic* interpretations. Once you say wave is located in water, wave is supported by water, what should we understand?

Number one is that there is no wave separate from the water. This is lesson number one. But when you take the wrong

example of water being in the vessel, water can exist separate from the vessel. But once you take the appropriate example, I can say wave does not exist separate from water. Ornaments do not exist separate from gold. Similarly, world does not exist separate from God. It is a very important lesson number one.

What is the second important lesson? It is a very subtle lesson. When you say the wave is or exists, the existence does not belong to the wave. The existence does not belong to the wave, it is borrowed from the water. How do you know? Remove the water, wave cannot exist without water. Ornaments cannot exist without gold, therefore यत् सत्त्वे यत् सत्त्वम् यद् अभावे यद् अभावः तत् तस्य कारणम् इति अन्वय व्यतिरेक न्यायेन gold सत्त्वे ornament सत्त्वम् gold अभावे ornament अभावः. Therefore the very सत्त्वम् सत्ता of the ornament is borrowed from gold only. Similarly, when you say world is, the 'is'ness does not belong to the world. And once I understand 'is'ness does not belong to the world, it must be borrowed from something other than the world, what is that, it is निर्गुणम् ब्रह्म. And that means in all the transactions when I use the word 'is', whether it is religious transaction or worldly transaction or spiritual transaction, in all transactions when we use the verb 'is', we are using whom in the transaction, we are only handling ब्रह्मन्. When you handle a chair you handling the ब्रह्मन् because the 'is'ness of the chair is ब्रह्मन्. தூணிலும் இருப்பார் தூரும்பிலும் இருப்பார் (तूणिलूम् इरुप्पार् तूरुम्बिलूम् इरुप्पार्, He is in the pillar also, He is in the speck also). When you say the pillar is, हिरण्यकशिपु asks the



question ‘where is your नारायण?, ‘Is your नारायण is in the pillar?’ is the question asked by हिरण्यकशिपु. And what is प्रह्लाद’s answer? You ask the question is नारायण in the pillar, when you say there is pillar, the very ‘is’ness is that नारायण, you need not break the pillar for नारायण to come out. That is story part. Therefore नारायण is not the नरसिंह form, नरसिंह form symbolizes the formless existence. In प्रह्लाद story the नरसिंह form is symbolic of the formless existence, which is in which pillar, the existence is in all the pillars. The *Pauranikas* interestingly tell all these jokes, it is joke, they tell it seriously. So when हिरण्यकशिपु asks in which pillar is नारायण, and भगवान् got anxious it seems because प्रह्लाद may show any object. And therefore भगवान् wanted to go and hide behind every object. Therefore He came from वैकुण्ठ and he hid himself behind every object so that whichever pillar he points out He can appear instantaneously. I am not criticizing, when you have to tell the story you have to tell all of them. भगवान् need not come and hide behind the pillar because when you say pillar ‘is’ यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकम् ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥ that ‘is’ness is ब्रह्मन्, भगवान्. What is the definition of that ‘is’ness? Remember the five features ‘is’ness the existence is not a part, product or property of the any object, existence is an independent principle which pervades and enlivens makes every object existent, existence is not limited by the boundaries of a miserable pillar, existence exists even after everything resolved, the surviving pure existence सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषत् ६-२-१ ॥ that pure existence is not available

for transaction. Pure existence is not available but existence mixed with नामरूप is available for transaction. Pure gold cannot be used for making ornaments, it is so malleable, pure gold cannot be used, you have to mix it with something to make ornaments. Thus pure ब्रह्मन् mixed with नामरूप copper, we get all the ornaments called worldly objects. Keeping all this in mind, शङ्कराचार्य comments निरात्मकं भूतम्, भूतम् means any thing or being in the world व्यवहाराय न अवकल्पते – will not be available for transactions, किञ्चित् भूतम् – anything or being will not be available for transaction. When? निरात्मकम्. Here the word आत्मा means existence. If it is not pervaded by existence, no thing or being will be available for transaction. That is why we have to first say the chair *is*, then I can say bring the chair. I cannot say whether the chair is not or is, bring the chair like some people they tell a joke. This person wrote a letter, you should reply for this letter whether you receive it or not, because the reply is so important for me therefore I am writing whether you get this letter or not certainly you have to reply. Moron! If you don't get reply the letter doesn't exist. So if you are using language every word you use referring to an object presupposes the existence of the object knowledge and transactions are possible only when the existence pervades, that existence is Me, सद्रूपम् ब्रह्मन्. The word निरात्मकम् means without existence. व्यवहार itself is not possible without existence. अतः – therefore, मत्स्थानि – all these things are existing in Me means they all enjoy existence because of Me. In other language I lend existence to them. Therefore मया आत्मना. अतः मत्स्थानि is equal to मया आत्मना – because of

Me who is of the nature of existence. Here is the word आत्मा must be understood as existence, only then the whole paragraph will be meaningful. Therefore आत्मना means सता, सद्रूपेण, मया, स्थितानि – they all exist, आत्मवत्त्वेन – as existent thing, because of Me, the existence principle they all exists as the existent thing. The moment I withdraw My support like a coalition government because of which all the coalition parties threaten the government one side one party threatens and another party another party threatens. Why they threaten? Because the moment they withdraw the support the government collapses. कृष्ण says once I withdraw My support the world will lose its 'is'ness, that means world will become असत्, नास्त्यो विद्यते भावः ॥ गीता २-१६ ॥ without Me the भावरूपम् वस्तु. So आत्मवत्त्वेन means as the existent things they are available for transaction. After स्थितानि put a full stop. अतः – therefore, मयि स्थितानि इति उच्यन्ते – therefore they are figuratively said to be in Me. Don't misunderstand My statement as an acceptance of duality because when you take literally they are in Me, any preposition conveys duality. Therefore don't misinterpret this preposition to convey or to take the message of duality. Therefore शङ्कराचार्य says इति उच्यन्ते – it is a figurative expression, doesn't mean duality. Continuing;

‘तेषां भूतानाम् अहम् एव आत्मा इति अतः तेषु स्थितः’ इति मूढबुद्धीनां अवभासते । अतः ब्रवीमि — न च अहं तेषु भूतेषु अवस्थितः, मूर्तवत् संश्लेषाभावेन । आकाशस्यापि अन्तरतमो हि अहम् । न हि असंशर्णि वस्तु क्वचित् आधेयभावेन अवस्थितं भवति ॥ ९-४ ॥

Now शङ्कराचार्य goes to the fourth quarter of the श्लोक – न च अहम् तेषु अवस्थितः. ‘तेषां भूतानाम् अहम् एव आत्मा इति अतः – ‘since I am the very आत्मा or existence or content of all of them’, this is within inverted comma, आत्मा means content, essence, all of them, अतः – therefore तेषु स्थितः इति मूढबुद्धीनां अवभासते – when we talk about भगवान् as the essence, content etc., like saying water is the content of the wave, gold is the content of ornaments. Similarly, भगवान् is the content, अन्तर्यामि, inner dweller, indweller, etc. People think भगवान् is located in the world. So this should be taken independently. Because we generally use the expression, भगवान् is अन्तर्यामि, indweller, inner content, ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥ गीता १८-६१ ॥ etc., people think भगवान् is located in the world or in the भक्त हृदयम् etc., there is such a misconception also. So ‘तेषां भूतानाम् अहम् एव आत्मा – I am the inner Self of all the beings, इति अतः – because of this reason, तेषु स्थितः इति, तेषु means in all the beings भगवान् is located. Because in the उपनिषत् we say पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ॥ कठोपनिषत् २-१-१ ॥ The famous expression is अन्तरात्मा, He is inside. Once you say that we will think that भगवान् is located inside. Therefore तेषु भूतेषु स्थितः – भगवान् is located स्थितः इति मूढबुद्धीनां अवभासते – thus it appears for the confused people. So upto स्थितः is within inverted comma. ‘तेषां भूतानाम् अहम् एव आत्मा इति अतः तेषु स्थितः’ इति मूढबुद्धीनां अवभासते. Thus two types of confusions are there. Some people say world is in God, other people say God is in the world. Both are wrong because in both there is a problem of duality. अतः

ब्रवीमि – therefore I want to remove this misconception, न च अहं तेषु अवस्थितः – I am also not located in the world or in the living being. It is like मूर्तवत् संश्लेष-अभावेन – two concrete things which can have supporter supported relationship, मूर्त means concrete thing. So for example water is also tangible, vessel is also tangible, tangible water is located in tangible vessel, tangible book is located on the tangible table. Similarly, you cannot talk about the tangible world located in tangible भगवान्. Therefore शङ्कराचार्य says मूर्तवत् संश्लेष-अभावेन – since there is no connection or contact between भगवान् and the world like two separate concrete entities. First of all भगवान् and world are not two entities like wave and water. First there are no two entities, and second is they are not concrete entities also. Neither are they two entities nor are they concrete entities because ब्रह्मन् does not come under a tangible concrete entity because ब्रह्मन् is अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा असं नित्यम् अगन्धवच् च यत् ॥ कठोपनिषत् १-३-१५ ॥ Therefore it cannot have contact with a thing. After मूर्तवत् संश्लेषाभावेन put a full stop. It should be connected with the previous sentence and you have to read the sentence as मूर्तवत् संश्लेषाभावेन अहं तेषु भूतेषु न अवस्थितः. You have to read in the reverse order. I am not in the world or in the heart of the भक्त because I and the world are not two entities and they are not two concrete entities. Then the next sentence, अहम् आकाशस्य अपि अन्तरतमः हि – I am the inner essence of even space. Inner essence means the very existence which gives existence to आकाश. And since I am the inner essence of आकाश, I must be subtler than आकाश. And since I am subtler than आकाश I

cannot be a concrete entity because when आकाश itself is not a concrete entity, I, who am subtler than आकाश, can never be a concrete entity, and I being not a concrete entity I cannot have contact with the world in the form of आधार आधेय सम्बन्ध. And that is explained न हि असंसर्गि वस्तु, असंसर्गि means असङ्ग रूपम् वस्तु – a contactless entity, संसर्ग रहित असङ्ग रूपम् वस्तु आधेयभावेन अवस्थितं न भवति – cannot be located in a place. You cannot say space is located somewhere, in the same way I am not located in the world. There is no duality also. The अन्वय is, अव्यक्त-मूर्तिना मया इदम् सर्वम् जगत् ततम् । सर्व-भूतानि मत्-स्थानि (भवन्ति) । अहम् च तेषु न अवस्थितः ।  
 ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-04 Continuing;*

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ गीता ९-४ ॥

From the fourth verse onwards Lord कृष्ण starts the discussion of ईश्वर स्वरूपम् which goes upto verse number ten. And here He is talking about the higher ईश्वर स्वरूपम्, निर्गुण ईश्वर स्वरूपम् or ब्रह्म स्वरूपम् which he talked about in the seventh chapter as परा प्रकृति. And of this we saw the fourth verse भाष्यम् in which भगवान् said as निर्गुणम् ब्रह्म I pervade the entire universe and because of My pervasion alone the entire universe enjoys existence. Just as ornaments enjoy existence because of the pervasion of the gold. Similarly because of ब्रह्मन्'s pervasion alone every object enjoys the 'is'ness. So whenever we appreciate 'is'ness in the creation unknowingly we are appreciating ब्रह्मन् only. Thus we experience ब्रह्मन् everywhere without knowing that we are experiencing ब्रह्मन्. That is why दयानन्द स्वामिजि says people think ब्रह्मन् knowledge we have, ब्रह्म अनुभव we have to get later, but in the case of ब्रह्मन्, ब्रह्म अनुभव we already have. In the case of all other things knowledge comes first, अनुभव comes later. But the most important unique thing is in the case of ब्रह्मन् the process is reverse. Still we think that we have ज्ञानम् but no अनुभव forgetting in the case of ब्रह्मन् we have no problem with अनुभव, we all have ब्रह्म अनुभव all the time. Whenever we say there is a wall, there is a pen, the 'is'ness that we appreciate is

ब्रह्मन्, ब्रह्म अनुभव we have but along with that ब्रह्मन्, we have added the नामरूप. That addition of नामरूप is our problem and ब्रह्मन् knowledge is not getting a new अनुभव but in the already available ब्रह्मानुभव नामरूप part we should delete. Therefore our work for ब्रह्मन् knowledge deletion of नामरूप from the ever experienced 'is'ness, instead of working for a new experience. ब्रह्मन् knowledge is deletion of नाम and रूप from the ever experienced 'is'ness, rather than working for a new experience.

Therefore कृष्ण says मत्स्थानि सर्वभूतानि – everything is existing in Me alone borrowing 'is'ness from Me. And then comes one more definition of ब्रह्मन् in the next श्लोक. We have to learn fourth and fifth श्लोक together. It is a pair श्लोक to be read and understand in conjunction. We will enter the fifth श्लोक Introduction.

*Verse 09-05 Introduction;*

**अत एव असंसर्गित्वात् मम —**

*Verse 09-05*

**न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।**

**भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ गीता ९-७ ॥**

Taking these two verses together, शङ्कराचार्य brings out the methodology of the teaching used in the उपनिषत्. This methodology is not openly presented by कृष्ण, but this methodology is hidden in these two verses, and that famous method alone is called अध्यारोप अपवाद न्यायः. First understanding ब्रह्मन्, accepting the existence of the world, is



called अध्यारोप न्यायः. First appreciating ब्रह्मन्, accepting the existence of the world. And the second stage of understanding is appreciating ब्रह्मन् after negating the world which is called अपवाद न्यायः. Two-fold ब्रह्मन् appreciation with the world and without the world. World सहित appreciation is called अध्यारोप न्यायः and world रहित appreciation is called अपवाद न्यायः.

How does it work? First we have to see world सहित appreciation, अध्यारोप न्यायः in which we accept the existence of the world and understand ब्रह्मन् as जगत् कारणम्. In the अध्यारोप stage we accept the existence of the world, and from the standpoint of the world ब्रह्मन् is understood as the cause of the universe. जगत् कारणम् ब्रह्म and the world becomes कार्यम्. And therefore ब्रह्मन् and the world have got कार्य-कारण सम्बन्ध. So appreciating ब्रह्मन् as सम्बन्धि. सम्बन्धि means endowed with सम्बन्ध. सम्बन्ध is with the world. What सम्बन्ध? कार्य-कारण-सम्बन्ध.

And this appreciation of कार्य-कारण-सम्बन्ध is presented in two forms. This कार्य-कारण-सम्बन्ध appreciation is done in two forms which is seemingly contradictory? In one appreciation we say कार्य प्रपञ्च is resting in कारणम् ब्रह्म. How do you appreciate कार्य-कारण-सम्बन्ध? कार्य प्रपञ्च is resting in कारणम् ब्रह्म. Without the support of कारणम् ब्रह्म कार्य प्रपञ्च cannot even exist, therefore कारणम् ब्रह्म is विश्व आधारम्. शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम् विश्व आधारम्. Thus कारणम् ब्रह्म is आधारम्, कार्य प्रपञ्च is आधेयम्, thus the world is in ब्रह्मन्, कार्य-कारण-सम्बन्ध is presented as world is in ब्रह्मन्. Then what is the second appreciation of the same

कार्य-कारण-सम्बन्ध? That is interesting. The essence of every कार्यम् is nothing but कारणम्. Isn't it correct? The essence of ornament is gold, the essence of furniture is wood, the essence of wave is water, thus कारणम् is the inner essence, the word we have to note, the inner essence of every कार्यम्. Because content or the essence is always seen as the inner principle. And therefore कारणम् is the inner essence of every कार्यम्. Therefore ब्रह्मन् is the inner essence of everything in the creation. Therefore being the inner essence we say ब्रह्मन् is in everything. And we name it as अन्तर्यामि. Now what was the previous statement? Everything is in ब्रह्मन् which is विश्व आधारम्. Now what is the second statement? You reverse the whole thing, instead of saying everything is ब्रह्मन्, you say ब्रह्मन् is in everything. We have reversed the equation. Everything is in ब्रह्मन् which is विश्वाधारम्, ब्रह्मन् is in everything in the form of अन्तर्यामि. Thus both the statements are correct statements only revealing कार्य-कारण-सम्बन्ध. Both the statements are based on the acceptance of the world. Therefore in अध्यारोप प्रक्रिया you say world is in ब्रह्मन् and ब्रह्मन् is in the world. In अध्यारोप प्रक्रिया you say world is in ब्रह्मन् and ब्रह्मन् is in the world. World is in God and God is in the world. That is what कृष्ण said before, यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ॥ गीता ६-३० ॥ यो मां पश्यति सर्वत्र means God is in everyone. सर्वं च मयि पश्यति means everything is in God. In keeping with this in the previous श्लोक मत्स्थानि सर्वभूतानि statement must be complemented with another statement which is not said by कृष्ण but we have to add.

मत्स्थानि सर्वभूतानि means all beings are in Me. What is the complementary statement we should add? सर्वभूतेषु अहम् अस्मि – I am in all beings. So add both statements मत्स्थानि सर्वभूतानि number one, सर्वभूतेषु चापि अहम्, मत्स्थानि सर्वभूतानि is विश्वाधार ईश्वरः, सर्वभूतेषु चापि अहम् is अन्तर्यामि ईश्वरः. You have to listen to alertly. मत्स्थानि सर्वभूतानि is विश्वाधार ईश्वरः, सर्वभूतेषु चापि अहम् is अन्तर्यामि ईश्वरः. Both reveal कार्य-कारण-सम्बन्ध, both are called अध्यारोप प्रक्रिया and in both we accept the existence of the world.

Assuming that you have followed this much then we look at ब्रह्मन् or ईश्वर in अपवाद प्रक्रिया. And in अपवाद प्रक्रिया we say there is no such thing called world at all because कार्यम् does not exist as a separate subject, you cannot count कार्यम् and कारणम्. Therefore कार्यम् is non-separate from कारणम्, therefore it is only mere नाम and रूप and therefore it comes under मिथ्या category. कार्यं प्रपञ्च मिथ्या नामरूप which is as good as nonexistent. And once you understand कार्यं प्रपञ्च is मिथ्या, as good as nonexistent, कारणम् ब्रह्म is सत्यम्, the only thing existent. कारणम् ब्रह्म is सत्यम् which is the only thing existent. This appreciation is called अपवाद प्रक्रिया – कारणम् सत्यम् and कार्यम् मिथ्या.

And then you ask the question between सत्यम् and मिथ्या what is the relationship. What is our answer? No relationship can be there between सत्यम् and मिथ्या because relationship is possible only between two things enjoying the same order of reality. The example is a boy in the waking state and a girl in the dream state can never get married. A जाग्रत्

बालः and स्वप्न बालिका cannot have विवाह सम्बन्ध, even register marriage is not possible. For विवाह both boy and girl should either belong to जाग्रत् अवस्था, they can marry and if both belong to स्वप्न अवस्था, there also marriage is possible but one from जाग्रत् and another from स्वप्न cannot strike a relationship. Therefore सत्यम् and मिथ्या belong to different orders of reality, one is पारमार्थिकम् and another is व्यावहारिकम्. सत्ता भेदात् सम्बन्धः वक्तुम् न शक्यते. ब्रह्मन् and world cannot have any सम्बन्ध. Therefore even कार्य-कारण-सम्बन्ध you cannot talk about when you are a senior student. अध्यारोप प्रक्रिया is for junior student and सम्बन्ध is कार्य-कारण, अपवाद प्रक्रिया is for senior student, there is not even कार्य-कारण-सम्बन्ध.

That is why in विवेकचूडामणि शङ्कराचार्य writes a brilliant verse कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ विवेकचूडामणि २६१ ॥ First we say ब्रह्मन् is कारणम् and later we say ब्रह्मन् is कार्यकारणविलक्षणम्. So for junior student कार्य-कारण-सम्बन्ध and for a senior student ब्रह्मन् has to be appreciated without कार्य-कारण-सम्बन्ध. It means you have to negate कार्य-कारण-सम्बन्ध. During अपवाद प्रक्रिया when you become senior student you have to negate कार्य-कारण-सम्बन्ध. नायं कुतश्चिन्न बभूव कश्चित् ॥ कठोपनिषत् १-२-१८ ॥ तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ॥ बृहदारण्यकोपनिषत् २-७-१९ ॥ These are all negation of कारण भाव.

Then the next question is how do you negate कार्य-कारण-सम्बन्ध? By negating the previous two statements that we made. What are those two statements? In कार्य-कारण-सम्बन्ध we made two statements – world is in ब्रह्मन्, ब्रह्मन् is in the world. What should you do? Both the statements you have to deliberately negate. And how do you negate? By saying that the world is not in ब्रह्मन्. This is not enough, you have to negate the second, what is that? ब्रह्मन् is not in the world. This is meant for कार्य-कारण-सम्बन्ध negation. World is not in ब्रह्मन्, ब्रह्मन् is not in the world. Why? World itself not there, where is the question making these two statement? Thus during अपवाद प्रक्रिया two statements न च मत्स्थानि भूतानि, parallel to मत्स्थानि सर्वभूतानि of अध्यारोप प्रक्रिया in अपवाद you should say न च मत्स्थानि भूतानि.

And thereafter I asked you to add another statement सर्वभूतेषु अहम् अस्मि – भगवान् is in every being; that is not said in the श्लोक, that we have to supply. सर्वभूतेषु अहम् अस्मि, in अध्यारोप प्रक्रिया. In अपवाद you should say सर्वभूतेषु अहम् न अस्मि. सर्वभूतेषु अहम् अस्मि as अन्तर्यामि, then the second statement in अपवाद is सर्वभूतेषु अहम् न अस्मि. Now let us see the four statements. मत्स्थानि सर्वभूतानि number one, सर्वभूतेषु अहम् number two, न च मत्स्थानि भूतानि number three and अहम् सर्वभूतेषु न number four. One and two are अध्यारोप प्रक्रिया, कार्य-कारण-सम्बन्ध, and three and four are अपवाद प्रक्रिया, कार्य-कारण-सम्बन्ध निषेध. Of these the third negates the first and the fourth negates the second. Now look at the श्लोक. We have to find out where do we have one, two, three and four.

Number one is verse number four second line मत्स्थानि सर्वभूतानि. This is negated by number three, number three is in the first line of verse number five. न च मत्स्थानि भूतानि. So one is there in the fourth verse and three is there in the fifth verse.

Then the second statement is not here, we have to supply. That is what शङ्कराचार्य does in his भाष्यम्. शङ्कराचार्य ingeniously extracts this but even in शङ्कराचार्य भाष्यम् is not that very clear. रामराय कवि, one of the brilliant subcommentators of शङ्कराचार्य, writes a very elaborate भाष्यम् and brings out all these things beautifully. If I am discussing all these kindly don't give the credit to me, I don't have any credit, रामराय कवि brings out beautifully in गीता भाष्यार्क प्रकाश. So in the second statement सर्वभूतेषु अहम् अस्मि is supplied by शङ्कराचार्य in the concluding paragraph of the verse number four. I am in all beings. This is right for a junior student. सर्वभूतेषु अहम् अस्मि we have to supply, it is not in this श्लोक. Then this statement should be negated by the fourth statement which comes in verse number four second line late half. What is that? न च अहम् तेषु अवस्थितः – I am not in them. This is the fourth statement which negates the supplied second statement. Therefore world is in Me, world is not in Me, I am in the world, I am not in the world. This is the gist of श्लोक four and five. Even if you don't follow all these discussions just remember the four statements – world is in me, world is not in me, I am in the world and I am not in the world. Therefore अहम् सत्यम् and world is मिथ्या. This is शङ्कराचार्य's interpretation. Look at the भाष्यम्. अतः एव – because of this

reason only, शङ्कराचार्य himself explains reason. अतः एव is equal to असंसर्गित्वात् – because ब्रह्मन् is असङ्गम् ब्रह्म, since ब्रह्मन् is असङ्गम्, असङ्गम् means cannot have any relationship with the world, कार्य-कारण-सम्बन्ध cannot be there because ब्रह्मन् is of the higher order of reality and world is of lower order. How can you talk about any relationship? So कार्य-कारण-सम्बन्ध अभावात् एव न च मत्स्थानि भूतानि. Now we will read the भाष्यम्.

**न च मत्स्थानि भूतानि ब्रह्मादीनि । पश्य मे योगं युक्तिं घटनं मे मम ऐश्वर्यम् – ईश्वरस्य इमम् ऐश्वर्यम् योगम् आत्मनः याथात्म्यम् इति अर्थः ।**

**न च मत्स्थानि भूतानि, भूतानि** is in the मूलम्, is equal to **ब्रह्मादीनि** – right from ब्रह्माजि onwards, ब्रह्म should be understood as चतुर्मुख ब्रह्म, don't take it as निर्गुणम् ब्रह्म. So from चतुर्मुख ब्रह्म onwards all the beings do not exist, therefore there is no कार्य-कारण-सम्बन्ध, therefore there is nothing in Me. **पश्य मे योगं युक्तिं घटनम्** – so may you appreciate My योग, My mysterious power. And here the word योग means योगमाया, मायाशक्तिः which is called युक्ति, which is called घटनम् which means a composite entity. May you appreciate my योगमाया, which is a composite entity. Literally योग means composite entity consisting of several components. माया has got three components called सत्त्व, रजस् and तमस्, because of the combination of three components, माया is called योगः. So **मे, मे** is in the मूलम्, is equal to **मम, ऐश्वर्यम्** is in the मूलम्, is equal to **ईश्वरस्य इमम् ऐश्वर्यम्**, that should be in parenthesis, after **ऐश्वर्यम् ईश्वरस्य इमम् ऐश्वर्यम्** those three words should be

in parenthesis or in bracket, and ऐश्वरम् should be connected with योगम्, so may you appreciate My great योगशक्ति and also आत्मनः याथात्म्यम् – may you appreciate My real nature. And what is the real nature? सत्य स्वरूपम्. Thus the word योगम् has got two meanings. One is My माया शक्ति because of which I have a मिथ्या universe and also appreciate My याथात्म्यम् which means higher पारमार्थिक स्वरूपम् may you appreciate. So योगम् आत्मनः याथात्म्यम्, here the word आत्मनः is reflective pronoun, याथात्म्यम् means स्वरूपम्, My higher nature, पारमार्थिक स्वरूपम्. So keeping the माया nature I will say the world is in Me, remembering My higher nature I will say world is not in Me. Continuing;

तथा च श्रुतिः असंसर्गित्वात् असङ्गतां दर्शयति — ‘असङ्गो न हि सज्जते’ [बृहदारण्यकोपनिषत् ३-९-२६] इति ।

तथा च श्रुतिः, तथा च means to corroborate this idea that ब्रह्मन् and world cannot have कार्य-कारण-सम्बन्ध, only for a junior student we say ब्रह्मन् is कारणम् and for a senior student we insist that ब्रह्मन् is not a कारणम्. So to corroborate this श्रुतिः – the following श्रुति statement is there, असङ्गतां दर्शयति – which reveals the relationlessness of ब्रह्मन् असङ्गताम् means relationlessness of ब्रह्मन् with the world. And what is the reason? असंसर्गित्वात् – because ब्रह्मन् is incapable of having any relationship, because if ब्रह्मन् the पारमार्थिक सत्यम् should have a relationship it will require another thing which is पारमार्थिक सत्यम्. If two पारमार्थिक सत्यम्s are there then those two can have relationship since पारमार्थिक सत्यम् is only one, ब्रह्मन् cannot have a relative. That is why ब्रह्मन् is not a



गृहस्थ, ब्रह्मन् is a सन्न्यासि. That is why शङ्कराचार्य says you should become a सन्न्यासि to appreciate the relationless ब्रह्मन् because a गृहस्थ is always used to relation, therefore we are not able to appreciate ourselves as relationless entity. That is why in माण्डूक्य कारिका third chapter ब्रह्मज्ञानम् is called अस्पर्श योग. अस्पर्श योग means that I should appreciate myself without any relationship. This is one of the meditation. I should appreciate myself without wife, without husband, without son, without so sweet grandchild. I should be able to accept this I. Even in death bed I should die as ब्रह्मन् rather as grandfather, grandmother, or father or mother. That is why सन्न्यास आश्रम is glorified because निर्गुणम् ब्रह्म and सन्न्यास आश्रम have several similarities. The most important similarity is ब्रह्मन् and सन्न्यासि is ब्रह्मन् has not relation and a सन्न्यासि also सर्व सङ्ग परित्यागि. That is why he should not even hold an आश्रम. That is why they said परिव्राजक. Otherwise he will say this आश्रम is mine, relationship. Even sitting under the same tree for three days he will say it is my tree. Therefore every three days you quit and move on and don't gather any relationship. If I can stand without relationship and feel secured, I am fit for ब्रह्मज्ञानम् because when I look at myself without relationship I feel insecure. That is why गौडपाद said अभये भयदर्शिनः ॥ माण्डूक्य कारिका ३-३९ ॥ for many गृहस्थs सन्न्यास is frightening. Why? Because I cannot have any relationship with anyone. I cannot call anyone as honey or dear. सन्न्यास is insecurity for many people. वेदान्त says if a सन्न्यासि discovers relationless ब्रह्मन् he will be the most secured person, असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।

सत्त्विदानन्दरूपोऽहमहमेवाहमव्ययः ॥ ब्रह्मज्ञानावलीमाला २ ॥

Every गृहस्थ in निदिध्यासनम् should practice आन्तर सन्न्यास – ‘no one belongs to me’ meditation. If not external सन्न्यास everyone should become internal सन्न्यासि, without सन्न्यास at least internal, ज्ञानम् cannot give liberation, that is why in the introduction शङ्कराचार्य said सन्न्यास सहित ज्ञानात् एव मोक्षः (तस्माद् गीतासु केवलाद् एव तत्त्व-ज्ञानाद् मोक्षप्राप्तिः न कर्म-समुत्त्विताद् इति निश्चितः अर्थः ।) And what is सन्न्यास? ‘असङ्गो न हि सज्जते’ [बृहदारण्यकोपनिषत् ३-९-२६]. I don’t belong to anyone, no one belongs to me. This be the subject of meditation. ‘असङ्गो न हि सज्जते’ [बृहदारण्यकोपनिषत् ३-९-२६] इति. For a mature mind this gives security and for an immature mind this is disturbance, because we want to belong to someone. Somebody must say I belong to you and you belong to me, I am yours and you are mine. I want to belong and I want somebody to claim as belonging to me. सन्न्यास and ज्ञानम् requires tremendous maturity. Therefore गौडपाद says दुर्दर्शः सर्वयोगिभिः ॥ माण्डूक्य कारिका ३-३९ ॥ ब्रह्मविद्या is extremely difficult for people of emotional attachment to various worldly relationship. Continuing;

इदं च आश्चर्यम् अन्यत् पश्य । भूतभृत् असङ्गः अपि सन् भूतानि बिभर्ति । न च भूतस्थः, यथोक्तेन न्यायेन दर्शितत्वात् भूतस्थत्व-अनुपपत्तेः ।

इदं च अन्यत् आश्चर्यम् पश्य – may you appreciate the second wonder also. What is the first wonder? World is in Me and world is not in Me. This paradox is wonder number one. I

can blow hot and blow cold. What is the second wonder? I am in the world and I am not in the world. This is the second paradox. Therefore अन्यत् आश्चर्यम् – the second paradox also may you see. This idea is repeated, भूतभृत् असङ्गः अपि सन् भूतानि बिभर्ति. So असङ्गः अपि सन् – even remaining without कार्य-कारण-सम्बन्ध, भूतभृत् – I sustain the world, I support the world as though I have कार्य-कारण-सम्बन्ध. Even remaining without कार्य-कारण-सम्बन्ध I support the world as though I have कार्य-कारण-सम्बन्ध. That is why we use the expression विवर्त कारणम्. To communicate that paradox we use the adjective विवर्त कारणम्, it means I am कारणम् and I am not कारणम्. Like the rope is the cause of rope snake, rope is not the cause of rope snake, dry land is the cause of the mirage water and dry land is not the cause of mirage water. So असङ्गः अपि सन् भूतानि बिभर्ति. बिभर्ति means I support. After बिभर्ति put a full stop. Similarly, न च भूतस्थः – I am not in the world even though I seem to be in the world as अन्तर्यामि, even though I am seemingly present in the world as अन्तर्यामि कारणम्, really speaking I am not an अन्तर्यामि also, therefore न च भूतस्थः. What is the logic? Because of the same reasoning, दर्शितत्वात् – which has been shown before. Where has it been shown before? So superficial student will just translate दर्शितत्वात् and move forward. Because we want to finish भाष्यम्. But a serious student the moment you say दर्शितत्वात् for him homework starts. Where has it been shown? In the previous श्लोक second line second half न च अहं तेषु अवस्थितः is repeated in the fifth श्लोक second line न च भूतस्थः. So न च अहं तेषु अवस्थितः of the fourth verse is the same as न च

**भूतस्थः** in the fifth verse, therefore शङ्कराचार्य says this idea is repetition, therefore I am not in the world, we don't have कार्य-कारण-सम्बन्ध. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-05 Continuing;*

इदं च आश्चर्यम् अन्यत् पश्य । भूतभृत् असङ्गः अपि सन् भूतानि  
बिभर्ति । न च भूतस्थः, यथोक्तेन न्यायेन दर्शितत्वात् भूतस्थत्व-  
अनुपपत्तेः ।

शङ्कराचार्य has come to the second of the fifth verse  
भूतभृत् न च भूतस्थः. And this is almost repetition of the  
previous idea and we have read twice. Once with नकार and  
once without नकार. अहम् भूतभृत् भवामि. अहम् न भूतभृत्  
भवामि. I sustain the entire creation then immediately I should  
say I don't sustain the entire creation which is equal to  
मत्स्थानि सर्वभूतानि and न च मत्स्थानि भूतानि. भूतभृत् means  
मत्स्थानि सर्वभूतानि, then we have to say न भूतभृत् – न च  
मत्स्थानि भूतानि. Similarly the word भूतस्थः also we should  
read twice. अहम् भूतस्थः भवामि. अहम् न भूतस्थः भवामि. I am  
in all beings, I am not in all beings. How do you explain these  
two paradoxes? All beings are in Me from व्यावहारिक दृष्टि, no  
being is in Me from पारमार्थिक दृष्टि. I am in all beings from  
व्यावहारिक दृष्टि, I am not in all beings from पारमार्थिक दृष्टि.  
Because from व्यावहारिक दृष्टि world is there. From  
पारमार्थिक दृष्टि world is not there. Therefore शङ्कराचार्य said  
यथोक्तेन न्यायेन – from the same न्याय, between सत्यम् and  
मिथ्या सम्बन्ध is not possible. That is the reasoning. This  
reasoning शङ्कराचार्य has indicated by using the crucial word  
असंसर्गित्वात् which means सम्बन्ध रहितत्वात्, असङ्गत्वात्.  
No सङ्ग between सत्यम् and मिथ्या, that सम्बन्ध cannot be

talked about. And in between the word भूतानि विभर्ति is the explanation of the मूलम् word भूतभृत्. शङ्कराचार्य gives the विग्रह वाक्यम्, भूतभृत् is equal to भूतानि विभर्ति – the supporter of all beings. Upto this we saw in the last class. Continuing;

कथं पुनः उच्यते ‘असौ मम आत्मा’ इति?

विभज्य देहादिसङ्घातं तस्मिन् अहङ्कारम् अध्यारोप्य लोकबुद्धिम् अनुसरन् व्यपदिशति ‘मम आत्मा’ इति, न पुनः आत्मनः आत्मा अन्यः इति लोकवत् अजानन् ।

In the second line there is an expression मम आत्मा and that is the subject of the sentence. So the sentence should read as मम आत्मा भूतभृत् भवति. मम आत्मा भूतस्थः न भवति. मम आत्मा भूतभावनः भवति. मम आत्मा is the subject for all these three descriptions. मम आत्मा means my own Self. That is the meaning. And now शङ्कराचार्य raises an objection. How can कृष्ण use the word मम आत्मा? If कृष्ण uses the word मम आत्मा, then कृष्ण will become the possessor of आत्मा. If कृष्ण says my आत्मा then आत्मा will become possessed by कृष्ण and if आत्मा is possessed by कृष्ण, कृष्ण Himself will become शरीरम्, अनात्मा. While in the previous verses you present भगवान् as the आत्मा itself, here कृष्ण is talking as though he is अनात्मा. So how can कृष्ण use that expression is the question शङ्कराचार्य raises. कथं पुनः उच्यते – how does कृष्ण make such a statement ‘असौ मम आत्मा’ इति? असौ means this जगत् अधिष्ठानम् is my own आत्मा how can He say? He should have said I am the supporter of everything, He should not say My आत्मा is the supporter. इति उच्यते is the objection raised. For that शङ्कराचार्य gives the answer. Here कृष्ण says stating from

the standpoint of the ignorant worldly people. How? The worldly people never claim I am the आत्मा. The worldly ignorant people will not claim I am the आत्मा because they are ignorant. Therefore they claim themselves to be the body only. And once they claim the body as themselves, आत्मा will become some inner essence, which is great immortal जगत् अधिष्ठानम् etc. Therefore ignorant people will say I am the body and I have an आत्मा, which आत्मा will survive, which is eternal etc. And कृष्ण is identifying with the ignorant people and He is also making the statement. Therefore he says, देहादिसङ्घातं विभज्य – separating the body-mind-complex from the आत्मा, तस्मिन् अहङ्कारम् अध्यारोप्य – placing the I notion in the body-mind-complex. Who is doing that? कृष्ण is doing this mistake deliberately like an ignorant person. So having separated body-mind-complex and having identified with the body-mind-complex like the ordinary people, अहङ्कारम् अध्यारोप्य, the only difference is the lay person identifies with the body because of ignorance, कृष्ण identifies with the body deliberately. So अध्यारोप्य, then लोकबुद्धिम् अनुसरन् – following the common people's notion लोकबुद्धि means the notion of the common man, अनुसरन् means following, व्यपदिशति – कृष्ण is also making the same statement, my आत्मा is भूतभृत्. So व्यपदिशति 'मम आत्मा' इति – कृष्ण talks as though he is ignorant. And seeing this statement you should not conclude that कृष्ण is also an ignorant, therefore न पुनः आत्मनः आत्मा अन्यः इति – and not because if the mistaken notion that आत्मा is different from Himself. आत्मनः is reflective pronoun. Not because of the

mistake that आत्मा is different from Himself, but in agreement with the worldly mistake कृष्ण also uses this expression. Therefore nothing wrong. लोकवत् अजानन् – कृष्ण is not mistaking like the world. Continuing;

**तथा भूत-भावनः भूतानि भावयति उत्पादयति वर्धयति इति वा भूतभावनः ॥ ९-७ ॥**

कृष्ण comes to the last word of the श्लोक, **तथा भूत-भावनः**, तथा is a conjunction, so also, **भूत-भावनः** – My आत्मा is भूत-भावनः, and शङ्कराचार्य gives the derivation, **भूतानि भावयति इति भूतभावनः** and **भावयति** is equal to **उत्पादयति**, **उत्पादयति** means creates, **भूतानि** means all the things and the beings. So I am not only the supporter of the entire creation, I am also the creator of the entire universe. So the word **भावयति** he gives two meanings. One meaning is **उत्पादयति** – generates, and the second meaning is **वर्धयति**, **वर्धयति** means nourishes. Not only I am the creator of the world, but I nourish the world also, giving the world its growth. Both meanings can be taken. Therefore भगवान् is called **भूतभावनः**. The अन्वय is, **भूतानि मत्-स्थानि न (भवन्ति) च । मे ऐश्वर्यम् योगम् पश्य । मम आत्मा भूत-भृत् (भवति); भूत-स्थः न (भवति) च । (मम आत्मा) भूत-भावनः (भवति) ।**

In these two श्लोकs कृष्ण has defined ब्रह्मन् as सृष्टिस्थितिलय कारणम् based on the तैत्तिरीय definition यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति ॥ तैत्तिरीयोपनिषत् ३-१-३ ॥ From Me alone the universe is born, by Me it is sustained, and into Me it goes. And when you say ब्रह्मन् is the creator of the universe it



is called उपादान कारणम्, but once you add ब्रह्मन् is the creator of the मिथ्या universe we call it as विवर्त उपादान कारणम् or अधिष्ठान कारणम्. And what is the advantage of using this expression? Very important. Once you say ब्रह्मन् is the creator of मिथ्या universe and ब्रह्मन् is अधिष्ठान कारणम्, the most important corollary is whatever happens in the creation or to the creation doesn't affect ब्रह्मन् at all. That is the most important corollary. And that is called असङ्गत्वम्. नतु स्वाध्यस्तस्य जडप्रपञ्चस्य दोषेण गुणेन वाणुमात्रेणापि संबध्यत इत्यर्थः. Just as the dream event cannot make any dent for the waker. That is the most important thing. मिथ्या-जगदधिष्ठाना ॥ ललिता सहस्रनाम स्तोत्रम् १४२ ॥ must be remembered here. Continuing;

*Verse 09-06 Introduction;*

यथोक्तेन श्लोकद्वयेन उक्तम् अर्थं दृष्टान्तेन उपपादयन् आह —

So उक्तम् अर्थम् – so the message given, यथोक्तेन श्लोकद्वयेन – through these two previous verses दृष्टान्तेन उपपादयन् – कृष्ण wants to corroborate with the help of an example, उपपादनम् means corroboration, clarification; दृष्टान्त means an analogy. And what is the message? ब्रह्मन् is अधिष्ठान कारणम्, therefore ब्रह्मन् is असङ्ग, ब्रह्मन् is not affected by anything. This message is given through an example.

*Verse 09-06*

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ गीता ९-६ ॥

First I will give you the gist of this श्लोक. It is a simple श्लोक but very useful for *Vedantic* meditation. Here the whole creation is compared to वायुः. सर्वत्रगः महान् वायुः. What type of वायुः? सर्वत्रगः महान् वायुः – the wind moves all over, it is never stationary, it is a wind with good fragrance as well as foul smell, it is powerful as well as gentle breeze, varieties of types of wind moves around, but all these are happening which we take for granted आकाश-स्थितः भवति – the wind which pervades all over, that moves all over is located in the आकाश. And you should add without affecting the आकाश in any way. So wind revolves in आकाश without affecting आकाश. Similarly, the creation revolves in ब्रह्मन् without affecting ब्रह्मन्. That is the message. In the place of आकाश is ब्रह्मन् इति उपधारय – may you ascertain this. Now we will go to the भाष्यम्.

यथा लोके आकाश-स्थितः आकाशे स्थितः नित्यं सदा वायुः सर्वत्र गच्छति इति सर्वत्रगः महान् परिमाणतः, तथा आकाशवत् सर्वगते मयि असंश्लेषेण एव स्थितानि इति एवम् उपधारय जानीहि ॥ ९-६ ॥

So यथा, यथा is in the मूलम् लोके – so as it is well known in the world. The expression यथा indicates just as, ‘just as’ indicates an example and the example should always be popular. Therefore whenever the expression यथा comes the commentators have the habit of writing लोके. Once they use the word लोके it means in the world as it is familiar to all the people, as it is well known. What is well known? आकाश-स्थितः वायुः – the वायु is located in आकाश. आकाश-स्थितः

is in the मूलम्, शङ्कराचार्य gives the विग्रह वाक्यम् आकाशे स्थितः आकाश-स्थितः – located in the sky, in the space. When? नित्यम् – always वायु is in आकाश only, not only वायु nothing in the creation can exist outside the periphery of the आकाश. So नित्यम् is in the मूलम्, is equal to सदा. And the next word is सर्वत्रगः in the मूलम्, शङ्कराचार्य gives the विग्रह वाक्यम्, सर्वत्र गच्छति इति सर्वत्रगः. And what type of वायुः? महान्. Why कृष्ण uses the word महान्? Because वायु is the example for the entire creation. And how big is the cosmos? It consists of millions of galaxies. Therefore just as the vast atmosphere rests in आकाश, similarly, the vast cosmos, that is why महान् word is used. Here the word महान् is परिमाणतः, परिमाणतः means in terms of its extent or its size. Why does he use the word परिमाणतः? Because the word महान् can refer to physical size also, the word महान् can refer to qualitative, characterwise superiority also. When you say somebody is a महान्, it can be either way. Sheer size is one hundred and sixty kg, so it can be physically महान् or it can be a lean person but he is called महान् because in terms of his character, गान्धि महात्मा. He was physically lean but we call him महान्. So here when we say वायुः महान् is it physical or is it characterwise? So गुरुन् अहत्वा हि महानुभावान् ॥ गीता २-९ ॥ शङ्कराचार्य says in this context when we are talking about वायु don't go on interpreting वायु is शुद्धः मुक्तः etc. So here it is not characterwise superiority, वायु is an inert material, therefore the word महान् is in terms of size, परिमाणतः, sizewise, extentwise महान्. Upto this is example. तथा in the same way, आकाशवत् सर्वगते मयि, in Me, ब्रह्मन्. What type of ब्रह्मन्? सर्वगते आकाशवत् – which is all-

pervading like आकाश, in fact, it is more pervading than आकाश, मयि एव स्थितानि, that मत्स्थानि he gives the विग्रह वाक्यम् मयि स्थितानि मत्स्थानि. सप्तमी तत्पुरुष. And how is the whole creation located in Me? From this example what is the common feature to be taken? Because whenever an example is given there must be some common feature highlighted. Here what is the common feature highlighted? शङ्कराचार्य says असंश्लेषेण, so असङ्गत्वम् is the primary message of this श्लोक. असंश्लेषेण means without any contamination because ब्रह्मन् and आकाश can be compared from different angle. I have talked in several other contexts about the common feature between ब्रह्मन् and आकाश. There are many common features to enumerate, we should remember because it is very useful for meditation. The first common feature is आकाश is all-pervading, ब्रह्मन् is all-pervading. व्यापकत्वम् is one common feature. अरूपत्वम्, formlessness is the second common feature. एकत्वम् is the third common feature, there is only one आकाश, एकत्वम्. The fourth common feature is अखण्डत्वम् – आकाश cannot be cut into pieces. But in this श्लोक none of them are highlighted here. Even though all of them are there. What is highlighted here is असंश्लेषेण, असंश्लेष means असङ्गत्वम् – not contaminated by any impurity. असंश्लेष means non-stick pan. And शङ्कराचार्य gives importance to असङ्गत्वम् because the moment we comprehend the word असङ्गत्वम् of I, the आत्मा, we can claim liberation instantaneously. We always refuse to claim liberation because we say that स्वामिजि I have lot of impurity, साधन चतुष्टय सम्पत्ति itself I don't have. When there are so many impurities in me how can I claim I am

ब्रह्मन्? So even the very cause that we declare 'I have the impurities, therefore I am not ब्रह्मन्', is not comprehending this श्लोक only. I, the आत्मा have no impurity at any time like आकाशवत्. So असंश्लेषेण एव स्थितानि इति एवम् उपधारय, उपधारय is in the मूलम्, is equal to जानीहि. जानीहि means may you understand, may you ascertain. The अन्वय is, 'यथा सर्वत्रगः महान् वायुः नित्यम् आकाश-स्थितः (भवति), तथा सर्वाणि भूतानि मत्-स्थानि (भवन्ति)' – इति उपधारय ।  
 एवं वायुः आकाशे इव मयि स्थितानि सर्वभूतानि स्थितिकाले, तानि —

In the previous verse and its previous verse कृष्ण said that ब्रह्मन् is सृष्टि and स्थिति कारणम्. सृष्टि कारणम् is revealed by the word भूतभावनः. What is स्थिति कारणम्? मत्स्थानि सर्वभूतानि and भूतभृत् these are two words revealing स्थिति कारणम्. So भूतभावनः reveals सृष्टि कारणम् and भूतभृत् and मत्स्थानि reveals स्थिति कारणम्. In the following श्लोक लय कारणम् will be stated. Therefore शङ्कराचार्य gives an introduction. एवम् – in this manner, वायुः आकाशे इव – just as the vast wind is located in आकाश, सर्वभूतानि स्थितिकाले मयि स्थितानि – in the same way the entire creation is based on Me during their existence. स्थितिकाले means during their existence. They are based on, supported by, located in Me. And after spending some time according to समष्टि प्रारब्ध then the whole world will resolve. That is going to be said in the श्लोक, we will read.

Verse 09-07

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

Again another simple verse and the gist of the verse is the whole creation will resolve at the time of प्रलयम्. The question is resolve into what. कृष्ण says मामिकाम् प्रकृतिम् – it will resolve into My अपरा प्रकृति, My माया. So मामिकाम् means belonging to, प्रकृति means माया. Here there is a slight difference between the *Upanishadic* approach and this श्लोक. In the उपनिषत् we say the world will resolve into ब्रह्मन्, here कृष्ण says the word resolves into माया. Which statement is correct the world resolves into माया or the world resolves into ब्रह्मन्? Both are correct only. How do you say both are correct? The world resolves into माया only. But where is माया? It is not that ब्रह्मन् is sitting here and माया is sitting there. Then you can have a debate. माया doesn't have an existence of its own. So माया is located in ब्रह्मन् only. मिथ्या माया is located in सत्यम् ब्रह्मन्. So the world resolves into माया, and since माया is located in ब्रह्मन् we say the world resolves into ब्रह्मन्. Since माया is non-different from ब्रह्मन्, both statements are correct only. When people say that things are in माया, remember it is in ब्रह्मन्, because माया cannot does not exist outside. Therefore both of them are logical. If you want to present in technical language we will say world resolves into माया because माया is परिणामी उपासन कारणम्. Then we will say world resolves into ब्रह्मन् because ब्रह्मन् is विवर्त उपादान कारणम्. World will resolve into माया because माया is परिणामी उपादान कारणम् and world will resolve into ब्रह्मन् because ब्रह्मन् is विवर्त उपादान कारणम्. ब्रह्मन् and माया are non-separate, therefore both the statements are all right. So कृष्ण says world will go

into My प्रकृति and during the next सृष्टि it will come out of My प्रकृति. भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-07 Continuing;*

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ गीता ९-७ ॥

In this set of important verses beginning from the fourth upto tenth Lord कृष्ण is talking about ईश्वर स्वरूपम् especially the higher निर्गुण ब्रह्म स्वरूपम्. And the first description he gave was I am अव्यक्त मूर्ति – I am of the nature which is not available for sensory perception. व्यक्तम् means इन्द्रिय गोचरम् and अव्यक्तम् means इन्द्रिय अगोचरम्. मूर्तिः means स्वरूपम्, अव्यक्त मूर्तिः means इन्द्रिय अगोचर स्वरूपम् which is my higher nature. From that it is clear that all the other versions of God like राममूर्तिः कृष्णमूर्तिः etc., they are also ईश्वर स्वरूपम् only, but not the higher version but they are only अपर स्वरूपम् or मायिक स्वरूपम्. So अव्यक्त स्वरूपम् is one description, and the second description he gave was therefore only I am all-pervading. Whereas राममूर्तिः or कृष्णमूर्तिः where भगवान् has a particular personal form, भगवान् cannot be all-pervading that is why भगवान् has to come and भगवान् has to go away also. आवाहयामि ॥ यथा स्थानम् प्रतिष्ठापयामि ॥ That is also lower nature. In higher nature there is neither coming nor going, I am all-pervading माया ततम्. ततम् means व्याप्तम्. This is the second description. The third description is I am the जगत् कारणम् विवर्त उपादान कारणम्. The world is born out of Me and sustained by Me and resolves unto Me while I remain changeless. If I am परिणामी उपादान कारणम् I will have to



undergo change. But being विवर्त उपादान कारणम् I don't undergo any change. And therefore the whole world remains in seed form which is called प्रकृति, and from the seed form of the world called प्रकृति the world comes and back to प्रकृति the world will go. When I talk about प्रकृति, you should not take प्रकृति as a separate second entity, प्रकृति is a non-separate, non-separable entity which is a part of ईश्वर. If you say it is real part of ईश्वर then ईश्वर will have part but we say प्रकृति is an apparent part of ईश्वर. प्रकृति is a व्यावहारिक part of पारमार्थिक ईश्वर and व्यावहारिक part is as good as no part. Therefore भगवान् will have व्यावहारिक part at the same time पारमार्थिक दृष्ट्या भगवान् is partless. Therefore भगवान् is सावयवम् व्यावहारिक दृष्ट्या and भगवान् is निरवयवः from पारमार्थिक दृष्ट्या. Therefore in the seventh verse भगवान् said world arises from प्रकृति and world resolves into प्रकृति. Since प्रकृति is उपादान कारणम् and प्रकृति is inert in nature, inert प्रकृति cannot become the universe by itself, because it is inert principle, therefore भगवान् says I am the निमित्त कारणम् who convert to the उपादान कारणम् into universe. ब्रह्मन् is the निमित्त कारणम् which converts the उपादान कारणम् प्रकृति into the universe just as goldsmith, the निमित्त कारणम् converts gold, the उपादान कारणम् into ornaments, similarly, ब्रह्मन्, the निमित्त कारणम् converts प्रकृति, the उपादान कारणम् into the universe. Therefore He says अहम् विसृजामि. We saw the gist of the मन्त्र and we have to see the भाष्यम् now.

**सर्व-भूतानि कौन्तेय प्रकृतिं त्रिगुणात्मिकाम् अपरां निकृष्टां यान्ति मामिकां मदीयां कल्प-क्षये प्रलयकाले । पुनः भूयः तानि**

भूतानि उत्पत्तिकाले कल्पादौ विसृजामि उत्पादयामि अहं पूर्ववत्  
॥ ९-७ ॥

**सर्व-भूतानि** is in the **मूलम्** which means all the things and the beings of the creation, **कौन्तेय** – हे अर्जुन, **प्रकृतिम् यान्ति** – will resolve into **प्रकृति** at the time of **प्रलयम्**. What is the meaning of the word **प्रकृति**? शङ्कराचार्य gives **त्रिगुणात्मिकाम्** – the **प्रकृति** which consists of three **गुण**s – **सत्त्व रजस्** and **तमस्**, and **अपराम्** – which is inferior in nature, inferiority is in terms of the very degree of reality. **ब्रह्मन्** is **पारमार्थिकम्**, higher order and **प्रकृति** is **व्यावहारिकम्**, lower order. Therefore **अपराम्**, which is inferior and शङ्कराचार्य uses the word **अपराम्** which occurs in the seventh chapter **अपराम् प्रकृतिम्**. And what is the meaning of the word **अपराम्**? शङ्कराचार्य himself gives it **अपराम्** is equal to **निकृष्टाम्** – which is inferior. **यान्ति** means all beings resolves. Whenever you say all the things and beings we have to remember **नाम** and **रूप** only. There is no creation other than names and forms, therefore all the names and forms resolve into **प्रकृति**. And what type of **प्रकृति**? **मामिकाम्, मामिकाम्** is equal to **मदीयाम्** – belonging to Me.

And this expression we consider very important because this reveals the primary difference between **साङ्ख्य** philosophy and **वेदान्त** philosophy, in **साङ्ख्य** also **पुरुष** and **प्रकृति** are talked about, **वेदान्त** also talks about **पुरुष** and **प्रकृति**. In **साङ्ख्य** also **प्रकृति** is **त्रिगुणात्मिकाम् जडम्** and in **वेदान्त** also **प्रकृति** is **त्रिगुणात्मिकाम् जडम्**. In **साङ्ख्य** also **पुरुष** is **चैतन्यम् तत्त्वम्** and in **वेदान्त** also **पुरुष** is **चैतन्य**

तत्त्वम्. Thus there are so many similarities between साङ्ख्य पुरुष प्रकृति and वेदान्त पुरुष प्रकृति.

Then what is the crucial difference? In साङ्ख्य प्रकृति has an independent existence, therefore they come under द्वैतम्. Whereas वेदान्त doesn't accept प्रकृति as an independent entity principle, this is one difference. And the second difference is प्रकृति can evolve into the creation without requiring ईश्वर or ब्रह्मन्. प्रकृति can evolve into creation without requiring ईश्वर or ब्रह्मन्. In this respect प्रकृति's evolution talked about in साङ्ख्य is very very similar to the evolution theory of Darwin. Darwinism also talks about matter evolving into the creation and even living being without requiring a God. That's what is written by Stephen Hawking in the latest book called The Grand Design. They clearly declare that the matter can evolve into the universe without the intervention of a God. साङ्ख्य also is a ईश्वर वादि, and साङ्ख्य philosopher also doesn't accept ईश्वर, even though he accepts the चैतन्य तत्त्वम् but he says that चैतन्य तत्त्व has not role in the evolution of matter. In वेदान्त without ईश्वर's intervention evolution cannot happen because evolution has to take into account the law of कर्म. In Darwinism law of कर्म is not involved, whereas in our creation पुण्यपापम् will have to be taken into account, therefore an intelligent ईश्वर तत्त्वम् is required. That is indicated here by मामिकाम् प्रकृतिम् – a प्रकृति which listens to My commandment. So मदीयां प्रकृतिम् यावन्ति – they will dissolve. When? कल्प-क्षये is in the मूलम्, is equal to प्रलयकाले. Then what will happen? He says पुनः, पुनः means भूयः – once again, that means no प्रलयम् is final प्रलयम्. Every प्रलयम् is followed by a सृष्टि.

And not only no प्रलयम् is final प्रलयम्, therefore only no सृष्टि is first सृष्टि. No प्रलयम् is final प्रलयम् and no सृष्टि is first सृष्टि. Every सृष्टि is preceded by प्रलयम् and every प्रलयम् is preceded followed by सृष्टि. Every सृष्टि is followed by प्रलयम् and every प्रलयम् is followed by सृष्टि. Thus सृष्टिस्थितिलयम् cycle is अनादि and अनन्तः. This अनाद्यनन्तत्वम् or eternity of सृष्टि is indicated by the word पुनः. So पुनः means नित्यम्, तानि भूतानि – the very same set of जीवs. That also you should remember that no new जीव can be created by भगवान् and therefore in the next सृष्टि also the same set of जीवs are reproduced and during प्रलय काल जीवs remain in कारण शरीरम् form because during प्रलयम् only सूक्ष्म and स्थूल शरीरम्s are dissolved and कारण शरीरम् of every one of the जीव will continue. Every कारण शरीरम् will retain its individuality in the form of सञ्चित पुण्यपाप कर्म. All this we should remember. सञ्चित कर्मभिः सह कारण शरीरि वर्तमानानि अनन्तानि भूतानि, कल्पादौ is in the मूलम्, is equal to उत्पतिकाले – at the time the next creation, विसृजामि is in the मूलम्, is equal to उत्पादयामि – I will create the whole universe again. You should remember the fifteenth chapter श्लोक here, न रूपमस्येह तथोपलभ्यते न अन्तः न च आदिः न च सम्प्रतिष्ठा ॥ गीता १५-३ ॥ Creation in the fifteenth chapter is compared to ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ॥ गीता १५-१ ॥ This creation which is similar to अश्वत्थ tree न अन्तः – doesn't have an end, न च आदिः – doesn't have any beginning, न च सम्प्रतिष्ठा – doesn't have the middle also, because to talk of the middle you need two extremities, when the extremity are not there every point is middle point only. Therefore

utpadayami I regenerate like पूर्ववत् – exactly as in the previous creation, पञ्च सूक्ष्मभूत सृष्टि, पञ्च स्थूलभूत सृष्टि, सूक्ष्म भौतिक सृष्टि and then स्थूल भौतिक सृष्टि in this order. The अन्वय is, हे कौन्तेय! कल्प-क्षये सर्व-भूतानि मामिकाम् प्रकृतिम् यान्ति; पुनः कल्प-आदौ अहम् तानि विसृजामि ।

Verse 09-08

एवम् अविद्यालक्षणम् —

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ गीता ९-८ ॥

शङ्कराचार्य gives another definition of प्रकृति in the introduction, very important definition, अविद्यालक्षणम् प्रकृतिम्. The प्रकृति which we talk about is nothing but अविद्या or माया which is called मूला अविद्या. There are two definitions for अविद्या, one is general definition and the other is special definition, given in विचारसागर. General definition is that which is eliminated by knowledge, that which is falsified by knowledge is called अविद्या. We carefully note in वेदान्त अविद्या should never be translated as absence of knowledge, we should never translate, because this is a very big philosophical debate within अद्वैतम् itself. I talked about a rebel स्वामि who came a few decades before and separating from the entire Advaitic tradition, he gave a new definition of अविद्या as absence of knowledge which vehemently and vociferously is negated by the tradition and now in अद्वैत itself two groups are there, the rebel group which defines अविद्या as absence of knowledge, whereas the tradition claiming that अविद्या is not अभाव रूप not absence of knowledge but अविद्या is भाव-अभाव-विलक्षण, it is

neither भावम् nor अभावम्, it is a मिथ्या पदार्थ which is negated by knowledge. It is not असद्रूपम् but it is सदसत् विलक्षण रूपम्. And this is a very big debate, that स्वामि is so powerful and such a prolific author that in Kannada language English language संस्कृत language he has written books galore and he says मूला अविद्या भाष्य वार्तिक विरुद्ध there is no such thing called मूला अविद्या at all. And in those debates शङ्कराचार्य's this one word is very very useful to us. For the traditional people this one word अविद्यालक्षणम् is an important word because this word supports our theory. And naturally this word is a disturbing word for him and therefore he interprets this word in his own way. Thus in advanced वेदान्त ग्रन्थs these debates are entertained and for them this casual word, which is शङ्कराचार्य's adjective, अविद्यालक्षणम् प्रकृतिम् is a bone of contention. What do we say? शङ्कराचार्य clearly says प्रकृति is अविद्या. लक्षणम् means nature. अविद्या एव लक्षणम् स्वरूपम् यस्याः प्रकृतेः. And what type of अविद्या? मूला अविद्या. And how do you translate? It is not the absence of knowledge but it is opposed to knowledge. It doesn't come under nonexistence variety and it comes under seemingly existent variety. So thus opposed to knowledge is one definition of अविद्या. The second definition विचारसागर author gave अविद्या is वस्तुतः न विद्यते इति अविद्या – that which doesn't really exist but it has got seeming existence enough to cause संसार. अविद्या doesn't have real existence but it has got enough existence to cause problems. If it is totally nonexistent it cannot cause problem because a nonexistent thing cannot cause anything. Therefore it

is seemingly existent but not really existent one which is called मूला अविद्या प्रकृति.

And then in the श्लोक कृष्ण says with the help of this मूलाविद्या, which is otherwise called प्रकृति, which is otherwise called माया, with the help of this माया I create the जीव's again and again. And then कृष्ण says I use the माया and therefore I am the master of माया, whereas the जीवs who are created or who manifest through माया all these जीवs are under the spell of माया. I am the master of माया, whereas the जीवs are helplessly under the control of माया. And therefore कृष्ण uses the word अवशम्. अवश means helplessly under the spell. This is the gist of the verse, we will see the भाष्यम्.

**प्रकृतिं स्वां स्वीयाम् अवष्टभ्य वशीकृत्य विसृजामि पुनः पुनः प्रकृतितो जातं भूत-ग्रामं भूतसमुदायम् इमं वर्तमानं कृत्स्नं समग्रम् अवशम् अस्वतन्त्रम्, अविद्यादिदोषैः परवशीकृतम्, प्रकृतेः वशात् स्वभाववशात् ॥ ९-८ ॥**

एवम् in this manner, प्रकृतिं स्वां अवष्टभ्य – प्रकृति is equal to मूलाविद्या is equal to माया. What type of माया? स्वाम् is in the मूलम्, is equal to स्वीयाम्, स्वीयाम् means under My control, I am the master, अवष्टभ्य is in the मूलम्, is equal to वशीकृत्य, वशीकृत्य means keeping under My control, that means I use प्रकृति but I am not bound by प्रकृति, विसृजामि पुनः पुनः – I create all the जीवs again and again. What type of जीव's? प्रकृतितो जातम् – the जीव's whose उपादान कारणम् is प्रकृति, I, the निमित्त कारणम् create that जीव. Just to show that माया is उपादान कारणम्, ईश्वर is निमित्त कारणम्, therefore प्रकृतितो जातम्. भूत-ग्रामम्, ग्रामम् means groups or

multitudes of भूतs here the word भूत refers to the जीवs, प्राणिs, and not the पञ्चभूतs, even though पञ्चभूतs are also creators but here कृष्ण uses the word भूत in the meaning of living beings. All the multitudes of living beings, भूतसमुदायम्, भूत-ग्रामम् is equal to भूतसमुदायम्, इमम् in the मूलम्, is equal to वर्तमानम्. वर्तमानम् means which are available for us to experience. The multitudes of living beings available for our experience, कृत्स्नम् is in the मूलम्, is equal to समग्रम्, समग्रम् means total, in its entirety, अवशम् is in the मूलम्, is equal to अस्वतन्त्रम् which means not the masters but under the control, अस्वतन्त्रम् means under the control, helpless. What do you mean by under the control? शङ्कराचार्य himself explains. अस्वतन्त्रम् is equal to अविद्यादिदोषैः परवशीकृतम् – they are under the control of three factors अविद्या, काम and कर्म. So अविद्या आदि, आदि means etcetera. Etcetera here refers to काम and कर्म. Whereas भगवान् is the master of माया because भगवान् doesn't have अविद्या, काम and कर्म. So भगवान् also handles तमोगुण, जीव is also associated with तमोगुण of प्रकृति. तमोगुण of प्रकृति has got two-fold शक्ति – one is called आवरण शक्तिः and the other is called विक्षेप शक्तिः, आवरण शक्ति of the तमोगुण of प्रकृति will cause a spell on the जीव. आवरण शक्ति of तमोगुण of माया will cast a spell on the जीव whereas आवरण शक्ति of तमोगुण of माया will not cause its spell on the ईश्वर. Therefore ईश्वर knows अहम् ब्रह्म अस्मि all the time. जीव never knows अहम् ब्रह्म अस्मि. Therefore परवशीकृतम् भूत-ग्रामम्, प्रकृतेः वशात् is in the मूलम्, is equal to स्वभाववशात् and the word स्वभाव here according to the subcommentators refer to पुण्यपाप कर्म and वासनाs. So अविद्या is universal, whereas काम



and कर्म vary from individual to individual. And this word अवशम् is adjective to भूत-ग्रामम्. The अन्वय is, (अहम्) स्वाम् प्रकृतिम् अवष्टभ्य प्रकृतैः वशात् अवशम् कृत्स्नम् इमम् भूत-ग्रामम् पुनः पुनः विसृजामि । Continuing;

*Verse 09-09 Introduction;*

‘तर्हि तस्य ते परमेश्वरस्य, भूतग्रामम् विषमं विदधतः, तत् निमिताभ्यां धर्माधर्माभ्यां सम्बन्धः स्यात्’ इति, इदम् आह भगवान् —

The message of the previous श्लोक can create a doubt in the mind of a student. Imagining that doubt कृष्ण is giving the answer. The doubt is not mentioned by कृष्ण, therefore शङ्कराचार्य mentions this doubt. What is that? भगवान् clearly says I do the creation. अहम् विसृजामि. That means भगवान् is the doer of three-fold actions सृष्टि कर्ता अहम् अस्मि, स्थिति कर्ता अहम् अस्मि, लय कर्ता अहम् अस्मि, generalizing all these three things अहम् कर्ता अस्मि. So भगवान् is openly and shamelessly accepting that I am a कर्ता. And we are all advanced Vedantic students. Once you say कर्ता, then we know how to build up. यत्र यत्र कर्तृत्वम् there पुण्य कर्म and पाप कर्म, कर्तृत्वम् alone is responsible for कर्म, कर्म is responsible for कर्मफलम्, पुण्यपापम्. Therefore भगवान् also must be a संसारि. Not only does He create the world, in the creation of the world He is not even impartial, He is giving varieties of bodies to varieties of जीवs. He doesn't give uniform bodies for all the people. For some people He gives good body and for some he gives body with congenital diseases. Giving good body is good

कर्म, giving bad body is bad कर्मs. Therefore भगवान् is also doing good and bad कर्मs.

And then extending further we all do only small jobs, we are all mini कर्ताs, therefore our संसार must be mini संसार and भगवान् is a maxi कर्ता because the whole cosmos He creates, therefore He must be maxi संसारि. All these are the possible doubt of all the परमानन्द शिष्यs. शङ्कराचार्य says तर्हि, तर्हि means then. Then means when? If भगवान् is a कर्ता of this universe, तस्य परमेश्वरस्य – for that परमेश्वर and ते, शङ्कराचार्य puts in inverted comma, these are as though the word of अर्जुन himself. So शङ्कराचार्य visualizes that अर्जुन is addressing कृष्ण. Therefore ते means तव. So हे कृष्ण for You who is the Lord, भूतग्रामम् विषमं विदधतः, विदधतः means who is creating, for the सृष्टि कर्तुः, विदधतः means कर्तुः, for You who is the creator, creator of भूतग्रामम् – so many things and beings, and not only do you create, विषमं विदधतः – you are not creating the world uniformly, and you don't give good bodies to all the people, you give bodies of different nature. Therefore विषमं भूतग्रामम् विदधतः परमेश्वरस्य ते, धर्माधर्माभ्यां सम्बन्धः स्यात् – you will also be associated with पुण्यम् and पापम्, धर्म means पुण्यम् and अधर्म means पापम्, You being a कर्ता You will have पुण्यपाप कर्मफलम् caused by तत् निमित्ताभ्या – caused by विषम सृष्टि. And not only that during प्रलय काल भगवान् has to kill all, and it is महा हिंसा and for that हिंसा He should get महापापम्. So सम्बन्धः स्यात्. Upto this is within inverted commas. This is अर्जुन's imagination. अर्जुन's imagination is imagined by शङ्कराचार्य. इति, इति means because of the possibility of such a doubt, इदम् उत्तरम् आह

**भगवान्** – भगवान् gives the answer. What is the answer? We will read the श्लोक.

*Verse 09-09*

**न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।**

**उदासीनवदासीनमसतं तेषु कर्मसु ॥ गीता ९-९ ॥**

If अर्जुन had asked this question कृष्ण would have strongly remonstrated अर्जुन because the answers have been already given in the previous chapters of the गीता. If you remember the third chapter two important श्लोकs

**प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।**

**अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥**

**तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।**

**गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥**

कृष्ण had told even a ज्ञानि does not claim I am a कर्ता, what to talk of भगवान् who is a महाज्ञानि. And in the fourth chapter

**कर्माणि अकर्म यः पश्येत् अकर्माणि च कर्म यः ॥ गीता ४-१८ ॥** We

very elaborately saw how I, the आत्मा is अकर्ता? And in the fifth chapter of गीता

**न एव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित् ।**

**पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥**  
**गीता ५-८ ॥**

even when the body and sense organs are involved in action a ज्ञानि says I do not do anything

**नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ५-१३ ॥**

such questions should not be asked by a student in the ninth chapter and if the student asks भगवान् will take सन्न्यास and run away. But still भगवान् being compassionate he doesn't run away, he gives the answer. What is the answer? All the सृष्टि स्थिति लय कर्म belong to the प्रकृति. I, the चैतन्यम् am not involved in any one of them, in My presence creation takes place. Therefore I figuratively say I am the creator. In my presence creation takes place, therefore my blessing is involved. How do I bless the प्रकृति? By lending विदाभास, I lend reflected Consciousness to प्रकृति just as साक्षि चैतन्यम् I lend reflection to the mind and the mind is thinking and mouth is talking. For a thinking mind and talking mouth what do I do? I do not do anything. I lend विदाभास to the mind and the mind thinks, I lend विदाभास to the mouth, mouth speaks. Other than lending विदाभास I don't do anything. Even lending विदाभास is not a job I do, in my presence विदाभास gets form. And since this विदाभास lending is important figuratively I say that I am creating. So कारणभूत प्रकृतेः अधिष्ठानत्वम् एव कारणत्वम्. भगवान्'s कारण status is because of His being the अधिष्ठानम् of कारण प्रकृति. Therefore He says उदासीनवत् आसीनम् – I am as though creating the universe really speaking I don't create. And तेषु कर्मसु असक्तम् – I don't claim those कर्मसु as really belonging to me. That is असक्त means अभिमान रहितः. Therefore

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ गीता ४-१३ ॥

I am the creator of चातुर्वर्ण्यम् but विद्धि अकर्तारम् अव्ययम् – I am seeming creator really not a creator. Therefore कर्म will not bind me. This is the gist of the answer. The भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-09 Continuing;*

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ गीता ९-९ ॥

In the previous few श्लोकs Lord कृष्ण defined His higher nature, ब्रह्मन् as सृष्टि स्थिति लय कारणम् and therefore He is सृष्टि स्थिति लय कर्ता. And once we say that भगवान् is a कर्ता, naturally the question will come will not भगवान् become a संसारि because in वेदान्त कर्तृत्वम् is defined as संसार. For that the answer is given here. Even though I am a कर्ता I happen to be a ज्ञानि. Therefore while being a कर्ता I know I am really not a कर्ता. कर्तृत्वम् is not My intrinsic nature, it is only अध्यस्तम्, कर्तृत्वम् is व्यावहारिकम् अकर्तृत्वम् is My पारमार्थिक स्वरूपम्, I know. तस्य कर्तारम् अपि माम् विद्धि अकर्तारम् अव्ययम् ॥ गीता ४-१३ ॥ in the fourth chapter. Then पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् किञ्चित् न एव करोमि इति जानामि. Therefore I am a कर्ता but I don't have कर्तृत्व अभिमानम्. So अभिमान अभावात् I am not a संसारि. Therefore in the second line of the ninth verse he says तेषु कर्मसु असक्तम्, असक्तम् means I don't have attachment, I don't have अभिमान, in that कर्म. And he gives an example उदासीनवत् आसीनम् – I remain like an indifferent person. In what respect भगवान् remains like an indifferent person? Indifferent or inactive person also doesn't have कर्म अभिमान, ज्ञानि also doesn't have कर्म अभिमान. So with regard to the absence of कर्म अभिमान both the ज्ञानि and an inactive person, ज्ञानि includes भगवान्

and inactive person, both are same. But there is a difference between a ज्ञानि and an inactive person, both do not have कर्म अभिमानम् but the difference is in the case of an inactive person कर्म is also not there, कर्म अभिमानम् is also not there. In the case of an inactive person कर्म is also absent; when कर्म itself is absent how कर्म अभिमानम् can be there? Therefore indifferent person doesn't have कर्म and कर्म अभिमानम्, whereas ज्ञानि has got कर्म without कर्म अभिमानम्. So indifferent person doesn't have two things कर्म and अभिमानम्, ज्ञानि is free from only one thing, i.e., कर्म अभिमानम् is not there whereas कर्म continues, पश्यन् शृण्वन्, therefore उदासीनवत् – I am not an indifferent one but I am like an indifferent person. असक्तम् तेषु कर्मसु – with regard to the absence of कर्म अभिमानम्. This is the gist of this verse. Now we will go to the भाष्यम्.

**न च माम् ईशं तानि भूतग्रामस्य विषमसर्गनिमित्तानि कर्माणि निबध्नन्ति धनञ्जय ।**

तत्र कर्मणां असम्बन्धित्वे कारणम् आह —

उदासीनवत् आसीनं यथा उदासीनः उपेक्षकः कश्चित् तद्वत् आसीनम्, आत्मनः अविक्रियत्वात्, असक्तं फलासङ्गरहितम्, अभिमानवर्जितम् 'अहं करोमि' इति तेषु कर्मसु ।

न च माम् is in the मूलम्, is equal to ईशम्, तानि कर्माणि – those activities. And what are those activities? भूतग्रामस्य विषमसर्गनिमित्तानि – the activities related to the creation of varieties of living beings. And what type of creation? विषमसर्ग, विषमसर्ग means non-uniform creation, because भगवान् does not create the universe uniformly, some people have got lucky

birth and some people have got unlucky birth, wrong body wrong mind, wrong family and wrong environment, but there is another lucky birth where everything is fine tuned. This differences in the creation is here called **विषमसर्ग**. Due to this **विषमसर्ग कर्माणि** – all the activities **माम् न निबध्नन्ति** – do not bind me either by producing **आगामि पुण्यम्** or by producing **आगामि पापम्**. In short, it does not produce **पुण्यम्** or **पापम्**. हे **धनञ्जय**.

And **तत्र** in this regard. And in this regard means in what regard? **तत्र** is equal to **कर्मणां असम्बन्धित्वे**, **विषये सप्तमी**, with regard to the non-connection with **कर्म**. Why **भगवान्** and **कर्म** do not have any relationship? Even though **भगवान्** performs **कर्म** **भगवान्** and **कर्म** do not have any relationship because **कर्म** cannot produce either **पुण्यम्** or **पापम्**. This relationlessness is because of what reason? **कारणम् आह** – what is the **कारणम्**? **उदासीनवत् आसीनम्** – I remain as though I am indifferent, I am like an indifferent person, I am like a don't care person. **उदासीनवत् आसीनम्** is in the **मूलम्**, and **शङ्कराचार्य** explains **यथा उदासीनः कश्चित्** – just like a person who is **उदासीनः**, **उदासीनः** is equal to **उपेक्षकः**, **उपेक्षकः** means indifferent, not interested, disinterested person. Just as we read the obituaries of many people in the newspaper, how? **उदासीनवत् आसीनम्**, like somebody else's obituary. **आसीनम्** means remain. **तद्वत् आसीनम्**. And why? **आत्मनः अविक्रियत्वात्** – because I the Lord remember all the time that I am the **आत्मा**, I am not the **माया** which is the creator of the universe. In My presence **माया** does all the job, I am only blessing the **माया** to do its job, but I myself have no connection



with माया or no connection with the activities of माया. Why? **आत्मनः अविक्रियत्वात्** – because I am **अविक्रि** means changeless, actionless. **आत्मनः षष्ठी विभक्तिः**. And since **आत्मा** doesn't have any action, **असक्तम्, असक्तम्** refers to I do not have connection with **कर्तृत्वम्** also, I don't have connection with **भोक्तृत्वम्** also, the moment I am connected to the **कर्म** anxiety regarding **कर्मफलम्** will invariably come. Anxiety is never directly be produced, anxiety is with regard to **कर्मफलम्**. **कर्मफलम्** anxiety comes because I am connected with **कर्म**. **कर्म सम्बन्ध** will produce **कर्मफल** anxiety. This is the law. **कर्म सम्बन्ध** will produce anxiety regarding **कर्मफलम्**. When somebody else writes examination, I am not worried about the result of the examination because I have not written the examination, but the moment I say I have written the examination, I have connected myself with the **कर्म** and **कर्म सम्बन्ध** will produce **कर्मफल** anxiety. Therefore how to avoid anxiety? Only by one method – you have to drop **कर्म सम्बन्ध**. And **कर्म सम्बन्ध** dropping is called **अकर्तृत्व भावना**. Therefore **असक्तम्** is equal to **फल-आसङ्ग-रहितम्** – free from the anxiety regarding the consequences which is called **भोक्तृत्व अभावः**. And how did I avoid **भोक्तृत्वम्**? **अभिमानवर्जितम्** – by avoiding **कर्तृत्व अभिमानम्**. Thus **फल-आसङ्ग-रहितम्** refers to **भोक्तृत्व अभिमान रहितम्**, **अभिमानवर्जितम्** refers to **कर्तृत्व अभिमान वर्जितम्**. Thus **असक्तम्** indicates the absence of both **कर्तृत्वम्** and **भोक्तृत्वम्**. We should not try to avoid only one of them. Keeping **कर्तृत्वम्** I want to avoid anxiety it won't work. यत्र यत्र **कर्तृत्वम्** तत्र तत्र anxiety. यत्र यत्र **कर्तृत्वम्** अभावः तत्र तत्र एव anxiety अभावः. And **अभिमानवर्जितम्** is without

अभिमान and that is explained 'अहं करोमि' इति अभिमानवर्जितम् – no अभिमान in the form of 'I am doing this'. With regard to what? तेषु कर्मसु – with regard to सृष्टि स्थिति लय कर्मसु. Continuing;

अतः अन्यस्य अपि कर्तृत्वाभिमानाभावः फलासङ्गाभावश्च अबन्धकारणम् अन्यथा कर्मभिः बध्यते मूढः कोशकारवत् इति अभिप्रायः ॥ ९-९ ॥

With the previous paragraph the actual commentary on the श्लोक is over and now शङ्कराचार्य draws an important corollary for us to note. If कर्म is creating anxiety to get rid of anxiety we try to escape from कर्म because कर्म creates anxiety in life our attempt is to get out of कर्म. If the job is creating anxiety, I want to get rid of anxiety by getting out of the job, looking forward to retirement. Similarly, when throughout the life I am involved in कर्म and कर्म creates anxiety, we want to get out anxiety by getting out of the life itself, praying to God this must be the last birth. So to avoid कर्म problem, we try to escape from कर्म, Lord कृष्ण says escaping from कर्म is not the solution. If escaping from the कर्म is the solution, भगवान् will have no solution. Because we all can have विदेहमुक्ति, remember भगवान् can never have विदेहमुक्ति because सृष्टि after सृष्टि भगवान् has to eternally get involved in सृष्टिस्थितिलयम्. Therefore भगवान्'s condition will be worse than ours because he cannot get विदेहमुक्ति. Therefore विदेहमुक्ति is never the real solution. If विदेहमुक्ति is the real solution भगवान् will be the eternal संसारि and the real solution is learning to be free from anxiety in spite of कर्म and भगवान्

is unaffected even though भगवान् is the busiest person in the world. Therefore शङ्कराचार्य says you also learn the same method. Without working for escaping from कर्म, without working for escaping from जन्म, never try the method of escapism. कर्म escapism is also not the real solution, जन्म escapism is also is not the real solution. With the जन्म, with the body, with the bodily activities learn to say पश्यन् शृण्वन् स्पृशन् जिघ्रन्. And therefore शङ्कराचार्य says अतः – therefore escapism is not the solution, retirement is not the solution, विदेहमुक्ति is not the solution, then what is the solution? अन्यस्य अपि – for the मनुष्यs also, अन्य means for the others also. And here others refers to what? This श्लोक talks about ईश्वर, therefore after talking about ईश्वर if he says others, then others refer to जीवs, for the जीवs also अबन्धकारणम्, अबन्धकारणम् means the means of liberation, अबन्ध means मोक्ष. शङ्कराचार्य uses the word अबन्ध instead of saying मोक्ष. अबन्ध means non-bondage which means liberation, कारणम् means the means, the cause of liberation is कर्तृत्व-अभिमान-अभावः – freedom from कर्तृत्वम्, not freedom from कर्म. Never work for freedom from कर्म, work for freedom from कर्तृत्वम्. Because this person thought retirement means all the activities are over, he forgot that before retirement there was a boss in the office, after retirement there is bigger boss in the form of wife, who says ‘you are only idling at home and take the grandchildren for music class, take the grandchildren for abacus class, take the grandchildren for this class or that class’. Once you retire I am giving you write in your diary lot of work is waiting for you. The whole family is waiting for your

retirement, the moment you retire all the sons and all the daughters-in-law and all the grandchildren are waiting to pounce on you. Now you have an answer that I have to go to office, after retirement no answer is there. Therefore the solution is either home-work or office work, some work or the other will be there, and better let it be there otherwise brain will idle and mental dementia will come. Therefore to maintain physical health and mental health activity is required better let us accept activity as part of life and better accept activity as a necessity for a healthy life. And if the activity binds how do you solve the problem? Not by escaping from activity but by कर्तृत्व अभिमान त्यागः. Therefore कर्तृत्व-अभिमान-अभावः – the absence of I am doer notion and फल-आसङ्ग-अभावः, therefore consequently no anxiety regarding the grandchildren. I may teach सन्ध्यावन्दनम् for the grandchild but whether the grandchild will do सन्ध्यावन्दनम् or not I have no control. Keep doing, drop the अभिमान. This is the only solution.

That is why I have often said, this is very important, ईश्वर is not liberated because of His ईश्वर status. Because ईश्वर status also involves lot of कर्म. And I have told you ईश्वर has to be कर्मफलदाता and ईश्वर has to give pain for many people. And ईश्वर's job of giving pain to the people according to the law of कर्म is it an enjoyable activity or painful activity? Remember ईश्वर has to go through the painful activity of giving pains to all the जीवs including his own भक्तs. अर्जुन has to scream because of the pain of the death of young अभिमन्यु. And when अर्जुन was screaming Lord कृष्ण had to be present, watching the screaming अर्जुन is not a happy occasion. भगवान्

has to give pain to जीवराशिस and भगवान् has to witness all these pains. We have to watch these pains of our family only, भगवान् has to watch the pain of all and it is not an interesting job. If you want to become ईश्वर better think twice. ईश्वर status is not an enjoyable status. And therefore only ईश्वर is not free because of ईश्वर status. Then ईश्वर is free because of ईश्वर knows My ईश्वरत्वम् is also मिथ्या, really I am not ईश्वर. Just as जीव has to know I am not a जीव really, similarly, ईश्वर has to know and ईश्वर knows I am really not ईश्वर. If ईश्वर is really not ईश्वर then who is he? Whatever जीव says ईश्वर has to say अहम् न ईश्वर, अहम् ब्रह्म अस्मि. Thus I have to do निदिध्यासनम् that I am not जीव, अहम् ब्रह्म. ईश्वर also has to do निदिध्यासनम् 'I am not ईश्वर, अहम् ब्रह्मन् अस्मि'. Therefore जीव can never be free as जीव and ईश्वर can never be free as ईश्वर. Both can ever be free as ब्रह्मन्.

And कृष्ण says I don't have to do निदिध्यासनम् because I am ब्रह्मनिष्ठः. अन्यथा means otherwise, if ईश्वर forgets I am ब्रह्मन्, then ईश्वर also will have problem. That is why they say in रामायण राम himself forgot he was an अवतार. In उपदेशसाहस्री शङ्कराचार्य quotes this example and therefore राम wanted to remain here and then ब्रह्म went to राम and said 'you have come for a particular purpose and this is not your regular place, better you go to your place वैकुण्ठ. And शङ्कराचार्य gives this example if भगवान् forgets whether it is true or false is not our enquiry, but what we are assaying is भगवान् also will become संसारि, if he identifies with this ईश्वर status, he should always remember न जीवः न ईश्वरः. उपशान्तजगज्जीवशिष्याचार्येश्वरभ्रमम् । स्वतः सिद्धमनाद्यन्तं

परिपूर्णमहं महः ॥ अद्वैतमकरन्द २७ ॥ So अन्यथा – if जीव or ईश्वर forget the original status, मूढः कर्मभिः बध्यते, मूढः means that forgetful person, कर्मभिः बध्यते – is bound by his own कर्म. Thus I perform कर्म and I get bound by my own कर्म, कर्म will become my Frankenstein. Sometimes our children we create and they become problem for us. And शङ्कराचार्य gives the example कोशकारवत् – like the silk worm, कोशकारः means silk worm. The silk worm invites its own destruction. Who is the cause of destruction? We may say the weaver is the cause of destruction, remember weaver will not destroy the silk worm unless silk worm creates its own silk. The silk worm produces the silk thread and gets surrounded by the silk thread and for the sake of thread that weaver, the human being destroys the silk worm. And how he destroys if we hear that, we will feel so much pain. He has to take millions of silk worm and put them in hot boiling water causing instantaneous death and only then he will be able to get the silk thread continuously, one long silk thread he will be able to get only by killing the silk worm in this manner. Similarly, every जीव is a silk worm and we create a thread of कर्म, and because of that कर्म we have to be put in the boiling water of संसार. And you know who does that, भगवान् has to do that. Thus भगवान् puts all the silk worm like जीव into the boiling water of संसार, because of the thread of कर्म we have created. And just as the silk thread is continuous, our thread of कर्म is also continuous. Because from सञ्चित we take a portion as प्रारब्ध, and we exhaust the प्रारब्ध. Gradually why can't we exhaust all the सञ्चित कर्म? We won't. What we do is we exhaust only a part of सञ्चित and create आगामि कर्म and

add it to सञ्चित, thus the silk thread of पुण्यपापम् we perpetuate and भगवान् is forced to put us in the boiling hot water of संसार. And therefore don't be a silk worm, don't produce fresh कर्म's. And how to do that? कर्तृत्व अभिमान त्यागेन इति अभिप्रायः. This is the message. The अन्वय is, हे धनञ्जय! उदासीनवत् आसीनम् तेषु कर्मसु असक्तम् माम् तानि कर्माणि न निबध्नन्ति च।

### Verse 09-10 Introduction;

तत्र 'भूतग्राममिमं विसृजामि' [गीता ९-८] 'उदासीनवदासीनम्' [गीता ९-९] इति च विरुद्धम् उच्यते, इति तत्परिहारार्थम् आह —

If you read the previous two श्लोकs Lord कृष्ण says I do all the actions, but I don't have कर्तृत्व अभिमानम् in the form of अहम् करोमि, therefore I always know I do not do any action. If you combine these two ideas it will mean I do all actions at the same time I think or I know that I don't do any action. I do, I don't do. To remember the fourth chapter, तस्य कर्तारम् अपि माम् विद्धि अकर्तारम् अव्ययम् ॥ गीता ४-१३ ॥ I am non-doer, I am the non-doer. So when we hear that our logical mind will raise a question how can this contradictory statement is logically possible. If भगवान् is कर्ता, He cannot claim I am अकर्ता, if भगवान् is अकर्ता, He cannot claim I am कर्ता. How कर्तृत्वम् and अकर्तृत्वम् can coexist in one and the same भगवान्? This can be the logical question. And what is the answer? You can give the answer from two different angles; the answer will come in the श्लोक but I will just remove the suspense. One answer is कर्तृत्वम् belongs to अहङ्कार, अकर्तृत्वम् belongs to आत्मा. And I am a mixture of both

अहङ्कार and आत्मा. I or भगवान् is a mixture of अहङ्कार and आत्मा. Because pure अहङ्कार cannot do any कर्म without आत्मा, because pure अहङ्कार cannot even exist without आत्मा, where is the question of doing any कर्म. Pure आत्मा cannot do any कर्म because it is अकर्ता. Therefore pure अहङ्कार cannot do and pure आत्मा cannot do any कर्म. Therefore who does? The mixture alone is doing कर्म. In the mixture part, अहङ्कार component is कर्ता and आत्मा component is अकर्ता. And what is the definition of अहङ्कार? अहङ्कार does not mean egoism, pride, arrogance etc. अहङ्कार means pride in धर्मशास्त्र context. In वेदान्त शास्त्र context अहङ्कार means not arrogance, अहङ्कार means शरीरम् plus reflected Consciousness. Body plus reflected Consciousness is equal to अहङ्कार. Body means शरीरत्रयम् plus प्रतिबिम्ब चैतन्यम् is अहङ्कार. What is आत्मा? आत्मा is neither three bodies nor the प्रतिबिम्ब चैतन्यम् but बिम्ब चैतन्यम्, OC. Thus अहङ्कार component is कर्ता and आत्मा component is अकर्ता. Therefore I can claim I am a कर्ता from अहङ्कार standpoint and I am अकर्ता from आत्मा standpoint. So where is the contradiction. This is one way of answering.

Or you can give the same answer, almost same only but in another language. What is that? अहङ्कार belongs to व्यावहारिक plane and आत्मा belongs to पारमार्थिक plane, व्यावहारिक दृष्ट्या I am कर्ता and पारमार्थिक दृष्ट्या I am अकर्ता. Therefore there is no contradiction दृष्टि भेदेन. So not knowing this पूर्वपक्षि is raising the issue of contradiction. What is the contradiction? That is being said here, तत्र, तत्र means in the previous two verses, 'भूतग्राममिमं विसृजामि' [गीता ९-८] –



‘I create all the living beings’. This is within quotation. This is statement number one, verse number eight. ‘उदासीनवदासीनम्’ [गीता ९-९] This is also within quotation. This is statement number two, verse number nine. ‘I remain actionless’. First statement is I create all living beings, the second statement is I remain actionless like an indifferent person. इति च विरुद्धम् – these two statements are contradictory. I create, I am actionless. You cannot say that. If you create you are not actionless, if you are actionless you cannot create. इति च विरुद्धम् उच्यते – भगवान् is contradicting Himself. Like what? मत्स्थानि सर्वभूतानि and न च मत्स्थानि भूतानि. इति – for this seemingly contradictory statement, तत्परिहारार्थम् – to answer this seeming contradiction, आह भगवान्. How? By pointing out he has got two प्रकृतिs, परा and अपरा प्रकृति. परा प्रकृति is आत्मा and अपरा प्रकृति is भगवान्’s अहङ्कार. We will read the श्लोक.

### Verse 09-10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ गीता ९-१० ॥

भगवान् introduces the two components of one composite भगवान्. What are the two components? ब्रह्मन् component and माया component. माया component is called प्रकृति. I will give you the gist of the श्लोक. Therefore He says मया अध्यक्षेण – without doing anything because of My mere presence as ब्रह्मन्, प्रकृतिः – My own lower component, व्यावहारिक component, मिथ्या component called प्रकृतिः. What does it do? सचर-अचरम् सूयते – becomes capable of

creating everything. And I will make the प्रकृति active and sentient by My mere presence. And commentators add nicely. How I do that? I provide reflected Consciousness to the प्रकृति. Just as when I stand in front of the mirror I am donating my own reflection to the mirror. And how do I donate? Not by doing any action, there is no will involved, no desire is involved, 'may my reflection come in the mirror' I need not do anything because of my mere presence automatically the mirror receives my reflection, similarly, प्रकृति receives My blessings in the form of ब्रह्म प्रतिबिम्ब चैतन्यम्. In पञ्चदशी first chapter चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता । तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ पञ्चदशी १-१७ ॥ So ब्रह्म प्रतिबिम्बम् is formed in प्रकृति, with the reflected Consciousness प्रकृतिः सूयते, in the fourteenth chapter कृष्ण says प्रकृति becomes pregnant. Because of My mere सांनिध्यम् I am the पुरुष and in my presence the प्रकृति, My wife becomes pregnant. And the pregnant प्रकृति becomes biggest maternity in the universe. When प्रकृति is pregnant is it caesarean or natural? No caesarean required, naturally the प्रकृति delivers हिरण्यगर्भः. There also like a bird produces अण्डम्, and from अण्डम् the universe comes, similarly the हिरण्यगर्भ अण्ड comes and from there the universe is created. And not only the सृष्टि is because of My mere presence, later functioning of the सृष्टि second line जगत् विपरिवर्तते, विपरिवर्तनम् means functioning according to the physical laws of creation like gravitational force must function, planet must go round the sun, all the things are because of the infinite laws, not only physical laws but including the moral laws of कर्म. It is not that भगवान् is looking

into the law of कर्म and slowly watches the whole things. If भगवान् has to look into every law He will become mad. भगवान् says I don't take every law, in My presence laws function by themselves. Therefore जगत् विपरिवर्तते. सृजते indicates सृष्टि, विपरिवर्तते indicates स्थिति, both सृष्टि and स्थिति happens because of Me, not because of My activity but because of My mere सांनिध्यम्. And that सांनिध्यम् is indicated by the word अध्यक्षः, अध्यक्षः means president. So in Indian constitution what does the President do? His name is छापा. Therefore first I thought even mercy petitions when it goes to president, president gives mercy I thought but later I came to know that even president showing the mercy is not determined by the president, it goes to the Home minister and thereafter the Home minister recommends whether the mercy can be there or not. Then what does the president do? only he puts his signature. Of course, in India the Prime minister is also like that. He is also only अध्यक्ष and some other प्रकृति is there. In India there is a powerful प्रकृति. Anyway you have understood, therefore I don't want to dwell upon that. In short, प्रकृति is कर्त्री, I am ब्रह्मन्, अकर्तृ. I am अकर्तृ. प्रकृति is कर्त्री. Therefore I am never bound.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-10 Continuing:*

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ गीता ९-१० ॥

In the ninth verse Lord कृष्ण pointed out that even though I am सृष्टि-स्थिति-लय कर्ता those कर्मs do not produce पुण्यम् or पापम् for Me because I don't have अभिमानम् in those कर्मs. And I don't have अभिमान because the कर्मs belong to the प्रकृति and प्रकृति happens to be मिथ्या. And therefore from my standpoint, the कर्मs are as good as not there. And therefore we can say that कर्मs exist in Me, कर्मs do not exist in Me. What we said मत्स्थानि सर्वभूतानि, न च मत्स्थानि भूतानि, the same principle we can apply for कर्मs also – मत्स्थानि सर्व कर्माणि, न च मत्स्थानि कर्माणि. मत्स्थानि सर्व कर्माणि because all the कर्मs are ultimately superimposed on Me only, I being the पारमार्थिक अधिष्ठानम् of व्यावहारिक कर्मs, therefore I can say all of them are in Me being the अधिष्ठानम्. Parallely and simultaneously I can say all these कर्मs are not in Me because they are all मिथ्या and I am सत्यम् and मिथ्या is as good as nonexistent. Therefore भगवान् answered in then tenth verse I do not participate in the creation by actively doing something. My contribution is my presence only. By Me mere presence प्रकृति gets activated and the rest of the job प्रकृति will be able to do because in प्रकृति everything is potentially there like in the CD the entire talk is potentially there, you have to only put in the player and play then whatever is in the CD will be

activated. Similarly, प्रकृति is like a cosmic chip everything is there. ब्रह्मन् has to enliven प्रकृति by lending विदाभास. And even in विदाभास lending ब्रह्मन् need not plan and will and do, ब्रह्मन् does not refer to the पञ्चाङ्गम् and then try to decide when I should lend. विदाभास actually naturally happens in प्रकृति, in fact, प्रकृति is endowed with विदाभास all the time. And therefore law of कर्म is also active all the time. Therefore creation happens according to the समष्टि प्रारब्ध and प्रलयम् happens according to समष्टि प्रारब्ध. Therefore भगवान् says I don't do anything. शान्ताकारम् भुजगशयनम्. This is the gist of this verse which we saw in the last class. Now we will go to the भाष्यम्.

**मया सर्वतो दृशिमात्रस्वरूपेण अविक्रियात्मना अध्यक्षेण मया, मम माया त्रिगुणात्मिका अविद्यालक्षणा प्रकृतिः सूयते उत्पादयति स-चराचरं जगत् ।**

**मया** is in the मूलम्, शङ्कराचार्य says दृशिमात्रस्वरूपेण – because of the presence of Me who am not a personal God sitting somewhere, I am of the nature of formless all-pervading Consciousness. Remember ब्रह्म, विष्णु and शिव are all concepts but ब्रह्मन् the creator doesn't have hands or legs or आभरणम्s or weapons, nothing is there. Therefore शङ्कराचार्य says may you note दृशिमात्रस्वरूपम्, दृशि means चैतन्यम्, मात्र means pure, स्वरूपम् means of the nature of. Because of the presence of Me who am of the nature pure, all-pervading Consciousness, no head, no hands, no legs, formless Consciousness I am. And what do I do? He carefully says I don't do anything, अविक्रियात्मना – who is of the nature of changelessness. आत्मा

means स्वरूपम्; अविक्रियात्मना means निर्विकार स्वरूपेन. Therefore no question of willing also that let there be a creation. Even the willing ब्रह्मन् doesn't do, but in the presence of ब्रह्मन् प्रकृति or माया has got all the सञ्चित कर्म's, the सञ्चित कर्म's start moving as it were. Just like modification of सञ्चित कर्म is called सङ्कल्प of भगवान्, भगवान्, ब्रह्मन् doesn't do any सङ्कल्प. The modification of the कर्म is called the सङ्कल्प of ब्रह्मन्. ब्रह्मन् doesn't do सङ्कल्प, ब्रह्मन् cannot do सङ्कल्प, the change in माया is said to be the सङ्कल्प of ब्रह्मन् because माया is superimposed on ब्रह्मन्, therefore माया's modification is transferred to ब्रह्मन्, and we call माया's modification as ब्रह्मन्'s modification. And the modification is called ईश्वर सङ्कल्प. Don't imagine ईश्वर सङ्कल्प is भगवान् doing ममोपात्त समस्त दुरितक्षयद्वारा अहम् सृष्टिं करिष्ये. No. माया modifies we call ईश्वर सङ्कल्प and ईश्वर is ब्रह्मन्, in ब्रह्मन् nothing takes place. Then why do you say ब्रह्मन्'s सङ्कल्प because माया is located in ब्रह्मन्, therefore we figuratively say ब्रह्मन् is doing सङ्कल्प. So अविक्रियात्मना, अध्यक्षेण, अध्यक्ष means president, अध्यक्षः is another word for साक्षि. The word अध्यक्षः and the word साक्षि are synonymous. शङ्कराचार्य uses these two words interchangeably. So अध्यक्षेण means साक्षिभूतेन मया. Because of My presence what happens? मम माया – My माया शक्ति which is of the lower order of reality, which is व्यावहारिक सत्यम्. I am पारमार्थिक सत्यम् and My माया is व्यावहारिक सत्यम्, I lend व्यावहारिक विदाभास to व्यावहारिक माया which is called activation of माया. मम माया, मयि अध्यस्त माया. So the माया which is superimposed on Me. And what is the nature of that माया?

त्रिगुणात्मिका which is of the nature of three गुणs, सत्त्व रजस् and तमो गुणात्मिका माया, which is अविद्यालक्षणा. Very important. In वेदान्त माया is called मूला अविद्या. अविद्यालक्षणा means मूला अविद्या लक्षणा and when I say मूला अविद्या you should remember विचारसागर, four अविद्याs we talked about. मूला अविद्या, तूला अविद्या, कारण अविद्या कार्य अविद्या. Here what is अविद्या? मूला अविद्या लक्षणा which is the same as माया. This अविद्यालक्षणा प्रकृतिः – this प्रकृति सूर्यते, सूर्यते means produces, generates, सूर्यते is equal to उत्पादयति. And what does it produce? जगत्. What type of जगत्? सचर-अचरम्, सचर-अचरम् is in the मूलम्, the word जगत् we have to supply. सचर-अचरम् जगत् – the universe which is चैतन and अचेतन. चैतन प्रपञ्च is also प्रकृति विकार only, material only, अचेतन प्रपञ्च is also material. If both of them are material how come you say one is चैतनम् and the other is अचेतनम्? चैतन प्रपञ्च is material with reflected Consciousness and अचेतन प्रपञ्च is material with no reflected Consciousness. चिदाभास सहित matter is called चैतनम्, चिदाभास रहित matter is called अचेतनम्. Both are matter, we should remember. Body comes under चैतन प्रपञ्च. Let us be very clear. But body is matter only. Then why do we call it चैतन प्रपञ्च? चिदाभास, RC is there. Therefore चिदाभास सहित चिदाभास रहित प्रकृति विकाराः all of them are produced. Continuing;

तथा च मन्त्रवर्णः — ‘एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चैता केवलो निर्गुणश्च’ [श्वेताश्वतरोपनिषत् ६-११] इति ।

तथा च means to substantiate this idea, मन्त्रवर्णः – the following Vedic quotation is available. And why do we require Vedic quotation to support this? Because गीता happens to be स्मृति ग्रन्थ, therefore स्मृति should be always backed by श्रुति. The moment स्मृति makes a statement, which is contradictory to the श्रुति, the statement will be interpreted differently, literal meaning we won't take. Therefore शङ्कराचार्य says that गीता is backed by the following मन्त्र. This मन्त्र is a very important and very famous मन्त्र taken from श्वेताश्वतरोपनिषत्. Reference is sixth chapter eleventh मन्त्र. The meaning is very clear, एको देवः – भगवान् is only one, सर्वभूतेषु गूढः – who is hidden as the आत्मा in every living being, सर्वव्यापी – भगवान् is all-pervading, सर्व-भूत-अन्तरात्मा – he is the अन्तर्यामि, the inner Self of all the living beings, कर्म-अध्यक्षः – he is the presiding principle of all actions, it means साक्षि of all the actions of the creation, सर्व-भूत-अधिवासः, अधिवासः means अधिष्ठानम्, अन्तरात्मा means अन्तर्यामि, अधिवासः means अधिष्ठानम्, and साक्षी – he is the साक्षि in every living being, previously कर्माध्यक्षः is साक्षि from macro level, here the next word साक्षी is in every living being at micro level. चेता, चेता means चैतन्य स्वरूपः, विद्रूपः, केवलः, केवलः means अद्वितीयः – only one, and निर्गुणश्च – he is free from all the गुणs. Even though कृष्ण claims that माया with three गुणs belong to Me, कृष्ण says My माया has got three गुणs but He says I don't have any गुणs. That means even though माया is very very close to Me, it is superimposed on Me, those गुणs do not touch me at all. यत्र यदध्यासः, तत्कृतेन दोषेण गुणेन वा अनुमात्रेणापि स न सम्बध्यते । This ब्रह्मन् is the भगवान्. Continuing;



हेतुना निमित्तेन अनेन अध्यक्षत्वेन कौन्तेय जगत् सचराचरं व्यक्ताव्यक्तात्मकं विपरिवर्तते सर्वासु अवस्थासु ।

Now शङ्कराचार्य comes to the second half of this श्लोक. In the first half कृष्ण said in My presence the world is created by माया, सृष्टि has been talked about, in the second half कृष्ण talks about the स्थिति because of the same reason. 'Because of the same reason' means My presence. Because of the same reason My presidency, My presence, My supervision, because of that reason only the created universe revolves around, moves around. विपरिवर्तते means revolves around, that is said here. हेतुना, हेतुना is in the मूलम्, is equal to निमित्तेन, निमित्तम् means the same reason, same condition. And what do you mean by the same condition? अनेन अध्यक्षत्वेन – the same condition means My presidency, My presence. So अनेन is in the मूलम्, it is explained as अध्यक्षत्वेन – because of My presidency, जगत् सचराचरम् – this entire universe of चरम् and अचरम्, moving and non-moving, and not only that

व्यक्त-अव्यक्त-आत्मक, व्यक्तम् means manifest and अव्यक्तम् means unmanifest, इन्द्रिय गोचरम् as well as इन्द्रिय अगोचरम्, so स्थूल शरीरम् and सूक्ष्म शरीरम् will come under व्यक्तम् and कारण शरीरम् will come under अव्यक्तम्. Even सूक्ष्म शरीरम् we can call अव्यक्तम् from the standpoint of the sense organs, सूक्ष्म शरीरम् is also अव्यक्तम् because सूक्ष्म शरीरम् is not accessible to the sense organs. Therefore सूक्ष्म शरीरम् also revolves. How does सूक्ष्म शरीरम् revolves? Mental factory. So every thought is nothing but the revolution of सूक्ष्म शरीरम्. And the thoughts should be happening there; दयानन्द स्वामिजि

says psychology is the study of the logic of the psyche. That means all emotions are also rising in the mind not at random, even वासनाs are activated when we are just there, suddenly some happy thought comes, some people smile when nobody is around smiling happens and for no reason suddenly the face frowns. So if the face is undergoing all contortions वासनाs are activated. Which वासना should be activated when who decides? Not at random, even that happens according to प्रारब्ध कर्म. And प्रारब्ध functions under the presidency of मया अध्यक्षेण. So for no reason depression comes, for no reason enthusiasm comes. Why? हेतुना अनेन. That is why I say that मोक्ष does not mean total control over our mind. मोक्ष never means total control over our mind, just as our body we cannot control totally but we can control to some extent, we can never have total control over our mind also. Then what is मोक्ष? Understanding, thank God, I am not the mind. What is मोक्ष? Not control over the mind hundred percent. Mind is neither me nor mine. Then what is mind? One of the मिथ्या superimpositions on me, the आत्मा. And superimposed mind cannot touch me, मनोबुद्ध्यहङ्कार चित्तानि नाहम् । therefore न मे द्वेषरागौ, I don't say mind doesn't have द्वेषराग, I say I don't have द्वेषराग, I means the non-mind me. So I should say I am non-mind. Because no mind can be totally controlled. That doesn't mean no control. It is partially under our control. Even biochemical changes, even neurological changes, even hormonal changes, all the enzymes production also will undergo change and therefore also mind goes through certain conditions. And what can I do with biochemistry? Ok, we can

perhaps pop some pills and do this and that, but let us remember मोक्ष is not total control over the mind, मोक्ष is the understanding, thank God, I am not the mind.

Ok, why am I telling all these things? My mind went out of control! Let me try to bring back to our topic. जगत् विपरिवर्तते – world revolves outside, thoughts revolve inside, often we don't have control, but my presence is required for all this to happen. And when does this happen? सर्वासु अवस्थासु – under all circumstances आत्मा is required. For a three hour movie how many hours screen should be there behind? It should be there all the three hours. Suppose for five minutes the screen went for the bathroom, like musical concert people go, suppose the screen wants to go to the green room, remember during that time no movie is possible. Therefore सर्वासु अवस्थासु, जाग्रत् अवस्था स्वप्न अवस्था सुषुप्ति अवस्था,

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ७ ॥

that साक्षि I am. So says कृष्ण. And He expects us also to say that and more often भगवान्'s expectations also are not fulfilled. We have to note this. We complain our expectations are never fulfilled, because children never do what you want. Remember this complaint is there for भगवान्. भगवान् says I am साक्षि and भगवान् expects every one of us to say that, but we don't. Even भगवान् gets disappointed and भगवान् says even this disappointment belongs to My माया and therefore I am free from disappointment also. Continuing;

दृशिकर्मत्वापत्तिनिमित्ता हि जगतः सर्वा प्रवृत्तिः — ‘अहम् इदं भोक्ष्ये, पश्यामि इदम्, शृणोमि इदम्, सुखम् अनुभवामि, दुःखम् अनुभवामि, तदर्थम् इदं करिष्यामि, एतदर्थम् इदं करिष्ये, इदं ज्ञास्यामि’, इत्याद्या अवगतिनिष्ठा अवगत्यवसाना एव ।

**इत्याद्या अवगतिनिष्ठा अवगत्यवसाना** are adjectives to **प्रवृत्तिः**. What **शङ्कराचार्य** says here is very important, it is the explanation of the **विपरिवर्तते**. And the explanation of **विपरिवर्तते** is all the events at micro level as well as macro level are happening in the medium of Consciousness only.

Just as our class is now happening in the medium of **आकाश**, **आकाश** medium is all-pervading, even though **आकाश** is physically not visible, physically not tangible, in the medium of **आकाश** these activities are going on. Similarly, not only **आकाश** medium there is light medium also. This entire hall is pervaded by non-tangible light, which light does not participate in any activity. It functions as a medium but it doesn't participate. We know about **आकाश** and **प्रकाश** but the **वेदान्त** introduces a third more fundamental medium. **आकाश** is non-tangible, non-participating medium; **प्रकाश** is non-tangible, non-participating medium. These two mediums we know, **वेदान्त** introduces a third more fundamental medium. You know what is the medium? The medium of Consciousness. Consciousness medium also is non-tangible like **आकाश** and **प्रकाश**, not only non-tangible, non-concrete (non-tangible means not a concrete thing) and also non-participating. Consciousness does not participate. And **शङ्कराचार्य** says every individual conscious function also is taking place in the

medium of Consciousness only. That is what is said here. And not only it is happening in the medium of Consciousness and also because of the medium of Consciousness. The first statement is in the medium, the second which is the important point शङ्कराचार्य is highlighting, the first statement 'in the medium' is not highlighted, but the second equally important thing is because of the medium only. In the medium and because of the medium. Why do you say because of the medium? Because of the presence of Consciousness alone mind is able to borrow विदाभास. Just as your body is pervaded by the light, सूर्य प्रकाश, that is why I am able to see you. Similarly, body is able to be sentient, mind is able to be sentient, the very sentiency of the inert material body-mind, the very sentiency of the material sense organ is because of the Original Consciousness. Therefore because of OC reflected Consciousness comes, because of RC all these activities take place. Therefore he says दृशि-कर्मत्व-आपत्ति-निमित्ता – since every functioning material or thing or entity because every functioning entity falls within the range of the साक्षि चैतन्यम्. So दृशि-कर्मत्वम् means object of साक्षि, दृशि is equal to साक्षि चैतन्यम्, कर्मत्वम् means object, because everything is an object of Consciousness, आपत्ति – it falls, it becomes, निमित्ता – because. And whatever falls within the range of the साक्षि is called साक्ष्यम्. दृश्यम् or साक्ष्यम्. Since everything in the creation is साक्ष्यम्, falling within the range of साक्षि, they are all get विदाभास and because of the विदाभास they all function. According to us even the earth has got that minimum विदाभास for functioning according to the law. It doesn't have sufficient

विदाभास to claim I am the earth, I am going round etc., but according to वेदान्त earth also has got sufficient विदाभास for it to function according to the law of gravitation. Therefore earth does two movements – one is moving around its own axis and another is moving around the Sun, because there is sufficient विदाभास. But not sufficient to call it a living being. There is sufficient विदाभास to function but not sufficient विदाभास to be called a living being. That is why differentiating the living and non-living being is easier at grosser level, but when you go to cell level, DNA level etc., the biologists are not able to differentiate which is living and which is not living. The difference gets heavy because विदाभास becomes lighter and lighter. Beyond a particular level we don't have measurable विदाभास. Therefore you should read those books that they are not able to say which is sentient and which is non-sentient. Therefore he says because of the medium of चैतन्यम् alone or the because of the विदाभास alone, सर्वा प्रवृत्तिः – every conscious activity of जगतः – of the entire sentient world. Here शङ्कराचार्य is not referring to insentient world, he is referring to the sentient activity of the sentient world, especially the humanity. And what are they? He gives a few examples. Number one अहम् इदं भोक्ष्ये – I am experiencing this. It is possible because of Consciousness medium like saying that I am seeing you. What is presupposed? The medium of light is presupposed when I say I see you. Similarly I read the book even though I don't consciously recognize the presence of light, the reading process is possible because of the medium of light only. Thus every conscious activity is in the medium of

Consciousness. Therefore अहम् इदं भोक्ष्ये number one. अहम् इदम् पश्यामि – I see this object then अहम् इदम् शृणोमि – I am hearing this sound, पश्यामि इदम्, शृणोमि इदम्, you have to reverse the order, इदम् पश्यामि, इदम् शृणोमि. Then सुखम् अनुभवामि – I am experiencing happiness, दुःखम् अनुभवामि – I am experiencing sorrow, then तदर्थम् इदं करिष्यामि, तदर्थम् means सुखार्थम् इदं करिष्यामि, एतदर्थम् means दुःख निवृत्त्यर्थम् इदं करिष्ये. So तदर्थम्, एतदर्थम् means for that, for this. ‘That’ referring to सुख प्राप्ति and ‘this’ referring to दुःख निवृत्ति. Then इदं ज्ञास्यामि – I am knowing this. All these are within inverted commas. इत्याद्या – all these functions are अवगतिनिष्ठा – they are happening in the medium अवगतिः. अवगति means चैतन्यम्. So in संस्कृत for one Consciousness so many different words are there. In English we have only two words Consciousness or awareness. In संस्कृत चैतन्यम्, चित्, दृशि in the beginning of the paragraph, अवगतिः, संवित्, then ज्ञानम्, then विज्ञानम् all these words refer to Consciousness. अवगतिनिष्ठा means in the medium of Consciousness all these are taking place. And not only that all the conscious activities culminate in Consciousness only. अवगति-अवसाना – they all culminate in Consciousness only. What do you mean by that? Culminate in Consciousness means what? Remember all the actions we are doing for getting the result. कर्म is done for कर्मफलम्. कर्मफलम् is for my enjoyment. Therefore everything we do is ultimately for my enjoyment as there is a proverb in English, the proof of pudding is in eating. Remember why do we do all these things, ultimately I want to benefit. And when we are giving varieties of pleasures to our children,

remember even when we want to give pleasure to the children you know why you are doing that, when the children enjoy they eat everything but I don't have functioning tooth, therefore I enjoy the sound coming from their mouth. Ultimately what? Everything should fall into चैतन्यम्. Every blessed activity ultimately for every event to fall within the range of चैतन्यम् only. Therefore अवगत्यवसाना एव. Continuing;

‘यो अस्याध्यक्षः परमे व्योमन्’ [ऋ- १०-१२९-७], [तैत्तिरीय ब्राह्मणम् २-८-९] इत्यादयः च मन्त्राः एतम् अर्थं दर्शयन्ति ।

इत्यादयः मन्त्राः – all these ideas are given by me (शङ्कराचार्य says) in the भाष्यम् and given by कृष्ण in the गीता all are there in वेद मन्त्रs. Greatness of शङ्कराचार्य is he heavily quotes वेदs and he doesn't quote आगम texts, he doesn't quote any other secondary scriptures. Difference between शङ्कराचार्य and most of the other आचार्यs in the other systems of philosophy is they are all आगम प्रधान, we are वेद प्रधान. That is the main difference. Shaivism, Vaishnavism, Sastha all are आगम प्रधानs. वेदान्त is वैदिक प्रधान. श्रौत means वैदिक प्रधान. Therefore शङ्कराचार्य heavily leans on वेद, because वेद is our original source. Here is a beautiful मन्त्र from तैत्तिरीय ब्राह्मणम् २-८-९. So यो अस्याध्यक्षः – the ultimate presiding principle of the entire universe, अस्य means जगतः, अध्यक्षः means supervising principle. But once I use the word supervisor you will think of location. That is why the word president, supervisor, etc., gives the idea of location, that is why I prefer the word medium. To avoid the idea of location, I use the word medium. In the medium of Consciousness alone,



जगतः, the entire universe is there. That साक्षि of the entire universe. Where is the साक्षि to be found? Because we look up. Therefore the वेद says परमे व्योमन् – that जगत् साक्षि is available in your own part. The प्रपञ्च साक्षि is available as your अन्तःकरण साक्षि. ईश्वर साक्षि is available as जीव साक्षि. So यः अस्य जगतः अध्यक्षः भवति सः that सर्व साक्षि is available in the sacred space of your own heart. यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ So when we study the भाष्यम् मूलम् must be remembered. The most famous मन्त्र of तैत्तिरीयोपनिषत्, ब्रह्मानन्दवल्ली, सत्यम् ज्ञानम् अनन्तम् ब्रह्म यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ परमे व्योमन् means the physical heart. In the heart there is a sacred space, in that space alone mind is there and in the mind as the witness of the mind it is available. So you have to supply the word स्थितः भवति. The full sentence is यः अस्य जगतः अध्यक्षः भवति सः परमे व्योमन् भवति. इत्यादयः च मन्त्राः – these मन्त्रs are, एतम् अर्थं दर्शयन्ति – are revealing this message only.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-10 Continuing:*

‘यो अस्याध्यक्षः परमे व्योमन्’ [ऋ- १०-१२९-७], [तैत्तिरीय  
ब्राह्मणम् २-८-९] इत्यादयः च मन्त्राः एतम् अर्थं दर्शयन्ति ।

Describing the higher nature of ईश्वर, Lord कृष्ण in the tenth verse points out that ईश्वर is जगत् कारणम्, जगत् विवर्त उपादान कारणम्. And that means from ईश्वर alone the creation evolves and in ईश्वर or ब्रह्मन् alone the creation rests and into ईश्वर alone everything resolves. And even though ईश्वर or ब्रह्मन् is the कारणम्, it does not undergo any change. In the presence of ब्रह्मन् the creation evolves and resolves, and therefore they say ब्रह्मन् is कारणम्, but ब्रह्मन् does not undergo any change. And after saying this शङ्कराचार्य added a note that the same thing can be seen in our own personal experiences also.

Objectively speaking the creation evolves and resolves into ब्रह्मन्, which is pure existence, but subjectively also we can experience the same thing, what we call as creation from subjective angle is nothing but a series of experiences only. And all the experiences are rising in Me the conscious principle and it briefly rests in the conscious principle and it ultimately resolves into Me, the Consciousness alone. Objectively speaking we say ब्रह्मन्, the existence; subjectively speaking we say साक्षि the Consciousness. Therefore you can say existence is the अधिष्ठानम् of everything or subjectively speaking Consciousness is the अधिष्ठानम् of everything. Existence is

Consciousness, Consciousness is existence. And this was an additional note not said in this श्लोक but added by शङ्कराचार्य. And therefore he gave out a very important paragraph which we completed in the last class अवगतिनिष्ठा अवगत्यवसाना. And that the existence outside is the Consciousness inside is indicated in the well known तैत्तिरीय ब्राह्मण also यो अस्याध्यक्षः – the presiding principle of the entire objective creation, that president is none other than the Consciousness परमे व्योमन्. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥ गीता १८-६१ ॥ Therefore only we can say ‘world comes out of ईश्वर’, or ‘world comes out of Me’. इत्यादयः च मन्त्राः एतम् अर्थं दर्शयन्ति. This method alone is conveyed. Upto this we saw in the last class. Continuing;

ततः च एकस्य देवस्य सर्वाध्यक्षभूतवैतन्यमात्रस्य परमार्थतः सर्वभोगानभिसम्बन्धिनः अन्यस्य चेतनान्तरस्य अभावे भोक्तुः अन्यस्य अभावात् । किंनिमित्ता इयं सृष्टिः इति अत्र प्रश्नप्रतिवचने अनुपपन्ने ।

शङ्कराचार्य deals with another incidental topic also which is often raised by Vedantic students as well as all the other people. When we discussed the nature of ब्रह्मन् from the scriptures, it is said that ब्रह्मन् alone is, सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषत् ६-२-१ ॥ ब्रह्मन् is non-dual, ब्रह्मन् is changeless, ब्रह्मन् is पूर्णम्, ब्रह्मन् is शुद्धम्, ब्रह्मन् doesn't have संसार – all these descriptions of ब्रह्मन् are so attractive and beautiful. Then the natural corollary question is from this ब्रह्मन् why should there be a creation and how can there be a creation from that ब्रह्मन्. So how and why this

creation? What is the purpose of this creation? Thus hundreds of questions centered on creation arise immediately after the description of ब्रह्मन्. शङ्कराचार्य says you should not raise any of these questions, questions are also wrong and the answer is also not possible. That is what is said here. ततः च – as a corollary of this, एकस्य देवस्य – there is एकः देवः एव, there is only one divine God principle. It is long sentence, we will cut into several small sentences by converting षष्ठी विभक्ति into प्रथमा विभक्ति. एकः देवः अस्ति – there is only one God, one ब्रह्मन् in the beginning. What is that ब्रह्मन्? सर्व-अध्यक्ष-भूत – which is the precedent or साक्षि चैतन्यम् not subject to any modification at all. So सर्व-अध्यक्ष-भूत-चैतन्य-मात्रस्य – it is only pure Consciousness without anything contaminated in it, सर्व-भोग-अनभिसम्बन्धिनः – this Consciousness is incapable of experiencing anything because experience is a process, process requires a modification. That is why we say mind can experience things because mind can undergo modification. Consciousness being निर्विकारम् it cannot be a कर्ता also and it cannot be a भोक्ता also. And to be a भोक्ता it should get associated with भोग, ब्रह्मन् being असङ्ग it cannot get associated with कर्म also, भोग also. That pure ब्रह्मन् alone existed in the beginning. So सर्व-भोग-अनभिसम्बन्धिनः means असङ्ग रूपस्य. This also you convert into nominative case, सर्वाध्यक्षभूतचैतन्यमात्रः and सर्व-भोग-अनभिसम्बन्धि, परमार्थतः – in its true nature. Add भवति and put a full stop. सर्व-भोग-अनभिसम्बन्धि भवति. And what about जीव? You cannot talk about जीव because originally when there was only अद्वैत आत्मा, you cannot talk about an ईश्वर and a जीव. Because

you only said सदेव सोम्येदमब्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषत् ६-२-१ ॥ Therefore you cannot say creation is for the sake of जीवात्मा, because in your own teaching there is no जीवात्मा separate from परमात्मा. You are repeatedly saying एकात्मा. Therefore अन्यस्य चेतनान्तरस्य अभावे – there is no second conscious principle. So ब्रह्मन् is also अभोक्ता, and there is no जीव also which is a भोक्ता, therefore for the sake of जीव creation has come you cannot say. Why? There is no जीव at all. Why there is no जीव? Because ब्रह्मन् is only एकः. Therefore अन्यस्य चेतनान्तरस्य अभावे, this also you make into another sentence अन्यत् चेतनान्तरम् नास्ति. अभावे means नास्ति. सति सप्तमी. And if there is no second Consciousness there cannot be a separate भोक्ता also. Therefore भोक्तुः अन्यस्य अभावात् – a separate भोक्ता (experiencer) other than ब्रह्मन् is not there. So भोक्तुः अन्यस्य अभावः. These are the three statements. Then comes the question किंनिमित्ता इयं सृष्टिः – then the creation is meant for whom? You cannot say it is meant for ब्रह्मन्, because ब्रह्मन् doesn't require anything, you cannot say it is meant for जीव because there is no जीव other than ब्रह्मन्. Then what is the purpose of creation? What is the cause of the creation? This question is meaningless, answering this question is also meaningless. He says किंनिमित्ता इयं सृष्टिः इति अत्र – what is the purpose of creation, इति अत्र – with regard to this topic, प्रश्नप्रतिवचने अनुपपन्ने – question also is wrong and trying to answer the question also is wrong. प्रश्नप्रतिवचने – questioning and प्रतिवचने means answering both of them are अनुपपन्नम् – it is illogical, it is logically impossible. And शङ्कराचार्य says that is why वेद itself refuses to answer the question. Not only I

say I cannot answer the question, वेद itself refuses to answer the question. शङ्कराचार्य quotes where वेद itself washes of its hands. What is that? Again तैत्तिरीय ब्राह्मणम्.

‘को अद्वा वेद क इह प्रवोचत् । कुत आजाता कुत इयं विसृष्टिः’  
[तैत्तिरीय ब्राह्मणम् २-८-९] इत्यादिमन्त्रवर्णेभ्यः ।

It is a very profound मन्त्र to reveal the inexplicability of the creation. अनिर्वचनीयत्वम् of the creation is revealed by the वेद itself you cannot logically explain the cause of the creation, you cannot logically explain the source of the creation, you cannot logically explain the locus of the creation, everything is located in space, but where is space located if you ask there will be problem. Logically you cannot explain the cause, the purpose, the reason, the source, the time-location, the space-location, all of them are logically inexplicable; and what is logically inexplicable is called अनिर्वचनीयम्. Otherwise it is called माया or मायिकम्. The very definition of माया is what is experienced but what cannot be logically proved. What is experienced but what is logically unprovable is called माया. And this not the statement from *Advaitin* but वेद says कः अद्वा वेद? – who knows a clear answer to this question regarding the creation? So अद्वा means clearly, directly. Indeclinable word, साक्षात् इति अर्थः, कः वेद? And it is not question but it has got an answer contained आक्षेपार्थे किम्. कः वेद means कोऽपि जानाति वेदोऽपि न जानाति. And therefore only कः इह प्रवोचत्? – who can give a clear answer to this question? Why? Because only if you know you can answer. कः अद्वा वेद? nobody knows the answer and therefore nobody can give the answer. So कः

इह प्रवोचत्? – who gives the answer to this question? What is the question? कुतः इयं सृष्टिः आजाता – from which source this creation comes? कुतः means from which source the creation evolves or comes? That means the source is also inexplicable. And कुतः इयं विसृष्टिः. The second कुतः means due to what reason or purpose, for what purpose or due to what reason, कस्मात् कारणात्, कस्मात् हेतोः इयं विसृष्टिः भवति. So for all these questions what is the answer? What is the source is not a question. The answer is no source can be talked about, even if in the वेदान्त in the initial stage we say ब्रह्मन् is the कारणम्, ब्रह्मन् is the source, during अध्यारोप प्रकरणम् we say, but later in अपवाद प्रकरणम् we say ब्रह्मन् is not the cause of the creation. मत्स्थानि सर्वभूतानि in the first class, and sooner or later we say न च मत्स्थानि. 'Creation is in ब्रह्मन्', first to satisfy the student, later creation is not in ब्रह्मन्. Creation came from ब्रह्मन् is the first answer, creation did not come from ब्रह्मन् is the second answer. एकमेव सदनेककारणं कारणान्तरनिरासकारणम् । कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ विवेकचूडामणि २६१ ॥ And therefore creation is logically inexplicable should be assimilated clearly. Otherwise we will try to logically explain the creation and we will get into trouble. And therefore वेद itself talks about अनिर्वचनीयत्वम्.

And why is the world अनिर्वचनीयम्? Why the world is inexplicable logically? For that we give a logical answer. What is the logical answer? The answer is the world is a projection of ignorance and whatever is a projection of ignorance is अनिर्वचनीयम्. यद् अज्ञान जन्यम् तत् सत् न भवति असत् न

भवति, बिन्नम् न भवति अबिन्नम् न भवति. Rope snake is or is not you cannot explain, rope snake is different from rope or identical with rope you cannot explain, any अज्ञान जन्यम् is inexplicable.

Then what is the next question? How do you establish that it is अज्ञान जन्यम्? अज्ञान जन्यम् means born of ignorance. That alone गौडपादाचार्य in the third chapter of माण्डूक्य establishes. When a person corners us logically asking how did the creation come, because other philosophical systems questions the creation, and we say creation is inexplicable, and then all the other people say you don't know how to answer therefore you are escaping by saying it is माया. Many people think माया proves the weakness of वेदान्त. Because whenever he doesn't know how to answer like the doctors allergy, why the cough comes, and when they don't have a clear answer, the doctors will say it is due to allergy. What is allergy? It can be any blessed thing. It can be your own student also! Therefore like the doctors escaping the answer by saying allergy, whenever *Advaitin* doesn't know how to answer, he says it is due to माया. This can be analyzed only in माण्डूक्य. And गौडपाद finds an answer. What is that? When somebody asks the question how did the creation come, गौडपाद says I will answer. You are asking how did the creation came, that means in your vision there is a creation. Therefore you are asking how did the creation come. So the question is assuming there is a creation. You are asking me the question presupposing there is a creation. Therefore instead of answering your question I am going to transfer the question on to your side. How do I transfer



the question? I ask the question you are assuming there is a creation first prove to me there is a creation. So you are asking me logically how the creation comes, but I am asking you to logically prove there is a creation. And after you logically prove the existence of a creation, I will logically prove the cause of the creation. Therefore गौडपादाचार्य analyzes सत्कार्यवाद, असत्कार्यवाद, different theories of creation. And he shows you can never logically prove the existence of the creation because when you enquire what is the creation it goes on becoming something else and you can never prove the existence of the creation, and since the existence of the creation is not proved but it is assumed, we say ignorance is the problem. What is ignorance? That there is a creation which itself is an ignorance. Assuming the existence of the creation is ignorance, when you question the existence of the creation, what happens is you don't get an answer to the question, you understand the question itself is wrong.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरं रसयते तदितर इतरमभिवदति तदितर इतरं शृणोति तदितर इतरं मनुते तदितर इतरं स्पृशति तदितर इतरं विजानाति यत्र त्वस्य सर्वमात्मैवाभूतत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कं रसयेत्तत्केन कमभिवदेत्तत्केन कं शृणुयात् ॥ बृहदारण्यकोपनिषत् ४-५-१५ ॥

On enquiry there is no creation. So that there is a creation is ignorance. And शङ्कराचार्य says that has been said by कृष्ण clearly. Look at that sentence.

दर्शितं च भगवता — ‘अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः’  
[गीता ७-१७] इति ॥ ९-१० ॥

And this *Vedic* message the inexplicability of the creation has been shown by भगवान् also in the गीता. भगवता च दर्शितम्. Where? In the fifth chapter fifteenth verse of the गीता. What is that? अज्ञानेन आवृतं ज्ञानम् – so the knowledge or wisdom is covered by ignorance, and तेन – because of ignorance, जन्तवः मुह्यन्ति – the जीवs are deluded. And what is the delusion? That there is a creation is a delusion. What is the proof for this delusion? Because you are asking me the cause of the creation, you are asking me the purpose of the creation. That you are asking for this proves that you are accepting a creation which is called delusion. That delusion is because of ignorance. Therefore once you enquire and gain the knowledge, you don’t find an answer to the question, the question is not solved, the problem is not solved, the problem dissolves. You won’t ask the question why the creation came because there is no creation. Then if there is no creation what is there? ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ॥ मुण्डकोपनिषत् २-२-११ ॥ When there is only ब्रह्मन् why are you asking the questions, keep quiet. इति. This is called अजातिवाद. The ultimate shutting up of the mouth is done through अजातिवाद, the famous thirty-second verse of माण्डूक्य कारिका second chapter

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्य कारिका २-३२ ॥

There is no सृष्टि, there is no स्थिति, there is no लय, there is no संसारि, there is no मुमुक्षु, there is no साधक, there is no साधन, there is no बन्ध, there is no मोक्ष. Then what is there? ब्रह्मन् ब्रह्मन् ब्रह्मन्, that is our ultimate answer. The अन्वय is, अध्यक्षेण मया प्रकृतिः सचर-अचरम् (जगत्) सूयते । हे कौन्तेय!, अनेन हेतुना जगत् विपरिवर्तते (च) । Continuing;

*Verse 09-11 Introduction;*

एवं मां नित्यशुद्धबुद्धमुक्तस्वभावं सर्वजन्तूनाम् आत्मानम् अपि सन्तम्—

*Verse 09-11*

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ गीता ९-११ ॥

So with tenth verse कृष्ण concludes the important topic of ईश्वर स्वरूपम् which is the central theme of this ninth chapter which started from the fourth verse. Four to ten is ईश्वर स्वरूपम् and भगवान् should be understood as a mixture of two components अपरा प्रकृति otherwise called माया and परा प्रकृति otherwise called ब्रह्मन्. ब्रह्मन् माया mixture alone is ईश्वर, of this ब्रह्मन् is पारमार्थिकम् and माया is व्यावहारिकम्, from ब्रह्मन्'s standpoint the creation and माया are as good as nonexistent, न च मत्स्थानि भूतानि. From binary format angle the creation is as good as nonexistence. We don't say nonexistence, it is experienced but it is as good as nonexistent.

Here Lord कृष्ण says only when you know both the higher and lower nature of ईश्वर liberation is possible. No doubt we have to start with सगुण ईश्वर ज्ञानम्, start with सगुण ईश्वर

पूजा, सगुण ईश्वर उपासन, all religion starts with सगुण ईश्वर, कर्मयोग is in सगुण ईश्वर, उपासनयोग is in सगुण ईश्वर, एकरूप ईश्वर is सगुण, विश्वरूप ईश्वर is सगुण, we should start with सगुण then alone we will reach the level of maturity to appreciate the निर्गुण ईश्वर also. And we should remember सगुण ईश्वर is wonderful to start with but सगुण ईश्वर is never wonderful to end with. And that is why in माण्डूक्य अद्वैत प्रकरणम् गौडपादाचार्य starts with a disturbing verse, a disturbing verse for all the भक्तs, all the emotional भक्तs. And what is the disturbing verse? All the उपासकs are unfortunate people. Everywhere we glorify the उपासकs, गौडपादाचार्य starts the third chapter saying

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते । प्रागुत्पत्तेरजं सर्वं तेनासौ  
कृपणः स्मृतः ॥ माण्डूक्य कारिका ३-१ ॥

Why does गौडपादाचार्य says so? उपासन is wonderful start with but उपासन is terrible to end with. Therefore start with उपासन and end with ज्ञानम्. ज्ञानम् is not possible without उपासन and उपासन is incomplete without ज्ञानम्. Therefore one day or the other you have to come to सोऽहम् ज्ञानम्, दासोऽहम् is wonderful to start with, सोऽहम् we have to come. And कृष्ण also here joins गौडपादाचार्य and says many people ignore the निर्गुण अद्वैत स्वरूपम्. They love My beautiful अधरं मधुरं वदनं मधुरं नयनं मधुरं ॥ मधुराष्टकम् १ ॥ and say sweet कृष्ण, so much they love they ignore the निर्गुण स्वरूपम् and the consequence is संसार is perpetuated. This is कृष्ण's complaint. Not only we have complaints, भगवान् also has a complaint. That is introduced here. एवम् – in this manner, माम् – I have a

higher nature. What is that? नित्यशुद्धबुद्धमुक्तस्वभावम् – which is नित्यम् – eternal, शुद्धम् – pure, बुद्धम् – enlightened, and मुक्तम् – free, स्वभावम् means of the nature of. This is a popular idiom used in वेदान्तशास्त्र. नित्यशुद्धबुद्धमुक्तस्वभावः, in this नित्यम् can be taken in two different ways, it can be taken as a noun which means eternal. And भगवान् has got four descriptions नित्यम्, शुद्धम्, बुद्धम् and मुक्तम्. This is one meaning. Otherwise you can take it as three descriptions and नित्यम् is adjective to this description नित्यशुद्धम्, नित्यबुद्धम्, नित्यमुक्तम् – eternally pure, eternally enlightened and eternally free. So adjectival and nominal versions, both you can take. And this wonderful ब्रह्मन् to discover that ब्रह्मन् you need not go anywhere, because that ब्रह्मन् is available in सर्वजन्तूनाम् आत्मानम् – which is the very आत्मा of every जीवः. That means I have also got अपरा प्रकृति as well as परा प्रकृति विश्व तैजस and प्राज्ञ are my अपरा प्रकृति and तुरीयम् is my परा प्रकृति.

सोऽयमात्मा चतुष्पात् ॥ माण्डूक्योपनिषत् २ ॥

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्य  
यसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स  
विज्ञेयः ॥ माण्डूक्योपनिषत् ७ ॥

परा प्रकृति of भगवान् is the परा प्रकृति of Me which is the तुरीयम्, very intimately available but we successfully manage to ignore that. सर्वजन्तूनाम्, he doesn't say all the human being, he says all the creatures, आत्मानम् अपि सन्तम् – even though so closely available for claiming. And once I claim what is the

benefit? Instantaneous मोक्ष. The moment I claim now I am liberated at this moment itself. Don't think वासना क्षयम्, मनोनाशम्, long way to go. वासना is मिथ्या why it should be destroyed? Mind itself is मिथ्या and all these are for junior students. You have to destroy all the वासनाs, all these are for junior students and for senior students where is the question of वासना or mind or क्षय. There is only one ब्रह्मन् which is myself, when I claim I am free here and now. Even though so closely available मूढाः अवजानन्ति – people ignore My higher nature and struggle. This is the gist of this श्लोक. We will go to the भाष्यम्.

**अवजानन्ति** अवज्ञां परिभवं कुर्वन्ति मां मूढाः अविवेकिनः  
**मानुषीं** मनुष्यसम्बन्धिनीं तनुं देहम् आश्रितम्, मनुष्यदेहेन  
 व्यवहरन्तम् इति एतत् ।

**मूढाः** means indiscriminate people, those who cannot discriminate सगुण ईश्वर and निर्गुण ईश्वर, सगुण ईश्वर cannot give liberation, निर्गुण ईश्वर alone can give liberation, it has been repeatedly said in the उपनिषत्s, people don't take note of that.

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।  
 श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥  
 कठोपनिषत् १-२-२ ॥

Remember कठोपनिषत् नविकेतस् asked for this निर्गुण ईश्वर.  
 अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् ।  
 कठोपनिषत् १-२-१४ ॥

नचिकेतस् asked for निर्गुण ईश्वर and यमधर्म tempted him by offering various things and नचिकेतस् said I want only निर्गुण ईश्वर ज्ञानम्. At that time यमधर्म राजा says that even though निर्गुण ईश्वर and सगुण ईश्वर are available, people vote for सगुण ईश्वर and seek either धर्म or अर्थ or काम. निर्गुण ईश्वर and मोक्ष are synonymous; rejecting निर्गुण ईश्वर is rejecting मोक्ष. They don't understand. प्रेयो मन्दः says यमधर्म राजा. That is said here मूढाः in the मूलम्, is equal to अविवेकिनः – सगुण निर्गुण विवेक रहिताः. And what is the विवेकम्? सगुण will perpetuate संसार and निर्गुण will put an end to संसार. This discrimination they don't have. And therefore माम् अवजानन्ति – they ignore Me, अवजानन्ति is equal to अवज्ञां कुर्वन्ति, अवज्ञां कुर्वन्ति is परिभवं कुर्वन्ति. Ignoring is a form of insult. Isn't it? When you are walking in front of a person whom you know very well and that person doesn't look at you or even smile. So ignoring is considered a form of insult. Therefore अवज्ञा is equal to परिभव. And normally we complain we are insulted, now भगवान् is complaining. All the people are insulting Me even though I am keeping मोक्ष readily in My hand, they will say O Lord give me this and give me that, nobody say give me Yourself. And even if भगवान् says I am willing to come to your house, we will say we don't have an extra room to accommodate, every room has been allotted to various family members. And there is a small room which is booked for dog. So we ask for everything through भगवान् but we don't ask for भगवान् himself. We will ask for भगवान् only when we know भगवान् has a higher nature which is as good as fulfilling all the desires of life. Getting भगवान् is simultaneous

fulfilment of all my seeking. सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ But we want fulfilling other desires through भगवान् but we never want भगवान्. Therefore भगवान् says I am the most unwanted person. So परिभवं कुर्वन्ति all because of मानुषीं तनुम् आश्रितम् – because I also look an ordinary person with a finite human body. मानुषीं तनुम् means मनुष्यसम्बन्धिनीं देहम् – a human body, a body belonging human species. That means मनुष्यदेहेन व्यवहरन्तम् – I am doing all the transactions with कृष्ण शरीरम्. And how कृष्ण went to the rescue of गजेन्द्र, rescue of द्रौपदी, thus I need all those stories and I want भगवान् to do some miracle by coming to my house also and solve my instantaneous problem instantaneously and भगवान् should go away so that I can call him again for the next problem. All ignorant. *Puranic* stories are overtaken our mind, *Upanishadic* message we have forgotten.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-11 Continuing:*

**अवजानन्ति अवज्ञां परिभवं कुर्वन्ति मां मूढाः अविवेकिनः  
मानुषीं मनुष्यसम्बन्धिनीं तनुं देहम् आश्रितम्, मनुष्यदेहेन  
व्यवहरन्तम् इति एतत् ।**

After talking about ईश्वर स्वरूपम् upto the tenth verse. In the following verses eleven and twelve Lord कृष्ण talks about the cause of संसार. संसार कारणम् is described here. And the संसार कारणम् कृष्ण points out is ईश्वर अज्ञानम् only. Therefore ईश्वर ज्ञानम् is मोक्ष कारणम्. When we use the word ईश्वर here both his सगुण अपरा प्रकृति as well as निर्गुण परा प्रकृति both must be taken. Ignorance of ईश्वर is also cause of संसार. Even partial knowledge of ईश्वर perpetuates संसार. Partial knowledge we means केवल सगुण ईश्वर मात्र ज्ञानम्. And therefore अविवेकिनः, मूढाः, people who are ignorant of My nature मानुषीम् तनुम् देहम् आश्रितम् माम् because only My अपरा प्रकृति is manifest when I am taking अवतार. In अवतार what is available for appreciation is only the beautiful form of the Lord and therefore we get lost in सगुण मनुष्य शरीरम् of ईश्वर; using it as a stepping stone is wonderful but getting carried away and confining to केवल मनुष्य शरीरम् is an insult to the Lord. कृष्ण says it is a form of insult to take Me only as a person. Therefore मानुषीम् is in the मूलम्, is equal to मनुष्यसम्बन्धिनीम् – belonging to the human species. Because कृष्ण शरीरम् belongs to human species, therefore मनुष्यसम्बन्धिनीम्, तनुम् is in the मूलम्, is equal to देहम्,

**आश्रितम्** means resorting to. And शङ्कराचार्य gives the final meaning मनुष्यदेहेन व्यवहरन्तम् – I the Lord am transacting in the world with a human body like any other जीव. And because of that अवज्ञां कुर्वन्ति – they insult Me. And why do they do that? The reason is given. We will read the **भाष्यम्**.

**परं प्रकृष्टं भावं परमात्मतत्त्वम् आकाशकल्पम् आकाशाद् अपि अन्तरतमम् अजानन्तो मम भूत-महेश्वरं सर्वभूतानां महान्तम् ईश्वरं स्वम् आत्मानम् ।**

Why do they insult you because of ignorance. Ignorance of what? **मम परम् भावम् अजानन्तः. परम् भावम्**. If you remember the ninth chapter closely follows the seventh chapter, in the seventh chapter also कृष्ण talks about ईश्वर स्वरूपम् from the fourth verse onwards upto twelfth verse or so, there also he says the same problem.

त्रिभिः गुणमयैः भावैः एभिः सर्वम् इदम् जगत् ।

मोहितम् न अभिजानाति माम् एभ्यः परम् अव्ययम् ॥ गीता ७-१३ ॥

There also परम् अव्ययम् परा प्रकृति is mentioned, here also the same expression **परम् भावम्** is used. There कृष्ण uses the word मोहितम् न अभिजानाति, here He uses the word मूढाः अजानन्तः. So मोहम् of the **परम् भावम्** is the problem. Therefore **परम्, परम्** means प्रकृष्टम्, प्रकृष्टम् means superior, **भावम्** means nature or प्रकृति. Therefore **परम् भावम्** can be translated परा प्रकृति of the seventh chapter. And what is that? **परमात्मतत्त्वम्** which is none other than परमात्मा. And what are the limbs of परमात्मा? **आकाशकल्पम्** which is the similar to the all-pervading निखयव आकाश. आकाश does not have limbs. Similarly, भगवान् is also limbless, limbed God is the

lower one and limbless निरवयव ईश्वर alone is the real one. Therefore आकाशकल्पम्, here कल्पम् means similar to, सदृशम्, तुल्यम् इति अर्थः. And आकाशाद् अपि अन्तरतमम् which is the inner essence of even आकाश. अन्तरतमम् means inner essence. When you say inner essence of आकाश whatever is inner is considered to be subtler. These are the rules of वेदान्त. What is inner is subtler and what is outer is grosser. And what is the inner essence of आकाश must be even subtler than आकाश. And another rule of वेदान्त is when something becomes more and more subtle the attributes will become lesser and lesser. Subtler the object is lesser will be the attributes. आकाश itself is subtle because it has got lesser attribute and lesser means only one attribute, शब्द गुणकम् आकाशम्. And परमात्मा is interior and subtler means even शब्द गुण is not there. अशब्दम् अस्पर्शम् अरूपम् ॥ कठोपनिषत् १-३-१७ ॥ which means आकाश is सगुणम् and परमात्मा is निर्गुण. All these we have to extract from this verse. आकाशाद् अपि अन्तरतमम् निर्गुणम् इति अर्थः. This ईश्वर अज्ञानन्तः – not knowing this is ईश्वर, even if अपरोक्ष ज्ञानम् is not there it doesn't matter at least if they have परोक्ष ज्ञानम् of निर्गुण ईश्वर, that there is a निर्गुण ईश्वर and attaining that निर्गुण ईश्वर will get me मोक्ष, at least that परोक्ष ज्ञानम् will make me a जिज्ञासु भक्त at least, when I don't have even the परोक्ष ज्ञानम् of निर्गुण ईश्वर then I won't become जिज्ञासु भक्त because if I don't know there is निर्गुण ईश्वर how will I attempt to know it. And therefore even जिज्ञासु भक्ति will not come and the only भक्ति will be आर्त अर्थार्थी भक्ति and according to कृष्ण both forms of भक्ति is an insult to ईश्वर because when ईश्वर can give Infinite through

आर्त अर्थार्थी भक्ति I am asking inferior finite things, it is underutilization of God. It is like bringing a can of गङ्गा water from गङ्गोत्री गोमुख, त्रिवेणी सङ्गमम् etc., carefully in flight I bring which is not that easy, what I do is regularly I use for cleaning the floor. So it is not the glorification of गङ्गा जलम्, using गङ्गा for cleaning the floor is an insult, using भक्ति as आर्त and अर्थार्थी भक्ति is only an insult of ईश्वर, calling a great scientist from US and bringing him here you employ him in the first standard of corporation school asking him to teach simple maths table, it is not appreciation, it is an insult. आर्तः भक्ति is an insult of ईश्वर and अर्थार्थी भक्ति is insult of ईश्वर, only glorification is जिज्ञासु भक्ति alone is glorification. This is what कृष्ण wants to communicate. So अन्तरतमम् अजानन्तः here means they don't have even परोक्ष ज्ञानम् of निर्गुणम् ब्रह्म. अजानन्तः मम भूत-महेश्वरम् and what is that superior nature? भूत-महेश्वरम् is in the मूलम्, is equal to सर्वभूतानां महान्तम् ईश्वरम् – the ultimate God of all the living beings unlike इन्द्र etc., इन्द्र is also considered to be ईश्वर but he is ईश्वर with regard to a few देवताs but इन्द्र is not the ultimate ईश्वर, therefore the adjective महान्तम् means the ultimate ईश्वर even beyond हिरण्यगर्भ तत्त्वम्. Therefore महान्तम् ईश्वरम्. And शङ्कराचार्य can never forget महावाक्यम्. Whatever commentary he writes anywhere, any amount of ईश्वर भक्ति he talks about he can never forget one fact that ईश्वर is your own nature. Even though कृष्ण doesn't mention, शङ्कराचार्य quietly sneaks in, स्वम् आत्मानम्. So really great. I feel like telling शङ्कराचार्य is wonderful. When you say सर्वभूतानां महान्तम् ईश्वरम्, what we will do is fold our hands and start

looking beyond the clouds. Therefore शङ्कराचार्य is quietly nudging us and says don't look up, स्वम् आत्मानम् which is your own real nature. यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः ॥ बृहदारण्यकोपनिषत् ३-४-१ ॥ And this आत्मस्वरूप ईश्वरम् अजानन्तः – they do not know. Continuing;

ततः च तस्य मम अवज्ञानभावेन आहताः वराकाः ते ॥ ९-११ ॥

So in this concluding sentence शङ्कराचार्य is leading to the next verse, it is as good as an introduction to the next verse. How because of this ignorance they are perpetuating संसार, because of ignorance of higher they are confined to आर्त and अर्थार्थी भक्ति, they are confined to कर्मकाण्ड and उपासनकाण्ड, they are confined to अपरा विद्या and because of that they are involved in काम्यकर्म, काम्य पूजा, काम्य उपासन, and as a result of काम्य कर्म and काम्य उपासन this आर्त भक्तस and अर्थार्थी भक्तस go from पुनरपि जननम् पुनरपि मरणम् cycle only, this भक्ति keeps them in संसार, a peculiar combination of संसारि भक्तस. भक्ति should have saved them but in spite of भक्ति they are not able to save themselves. Therefore their condition is worse than नास्तिकस. They are भक्तस but they are संसारिs just like even after marriage they continue to be a ब्रह्मचारि. Therefore they don't get the benefit of भक्ति in spite of being भक्तस. Therefore they are to be pitied people. शङ्कराचार्य says ततः च – because of that reason. And शङ्कराचार्य himself explains that, ततः च is equal to तस्य मम अवज्ञानभावेन – because of their insulting attitude. कृष्ण uses the word they are all insulting Me and because of this insulting attitude of these so called आर्त and अर्थार्थी भक्तस, आहताः – they are afflicted by

संसार. **आहताः** means battered, shattered, affected, दन्द्रम्यमाणाः, जङ्घन्यमाणाः,

अविद्यायामन्तरे वर्तमानाः स्वयम् धीराः पण्डितम् मन्यमानाः ।  
जङ्घन्यमाणाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धा ॥  
मुण्डकोपनिषत् १-२-८ ॥

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।  
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धा ॥  
कठोपनिषत् १-२-५ ॥

Both in मुण्डकोपनिषत् and कठोपनिषत् this मन्त्र is repeated in one उपनिषत् जङ्घन्यमाणाः and in another उपनिषत् दन्द्रम्यमाणाः, tossed about and battered in संसार. **वराकाः ते** – they are unfortunate people. कार्पण्य-दोष-उपहत-स्वभावः. कार्पण्य-दोष of the second chapter and तेनासौ कृपणः स्मृतः ॥ माण्डूक्य कारिका ३-१ ॥ माण्डूक्य कारिका third chapter all of them we have to connect. कार्पण्यम् कृपणम् **वराकाः**, all these say the same thing भक्त but संसारि. This is the introduction to the next श्लोक. The अन्वय is, मम भूत-महेश्वरम् परम् भावम् अजानन्तः (सन्तः) मूढाः मानुषीम् तनुम् आश्रितम् माम् अवजानन्ति । Continuing;

**कथम्? —**

*Verse 09-12*

**मोघाशा मोघकर्माणो मोघज्ञाना विवेतसः ।**

**राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ गीता ९-१२ ॥**

So how these people are unfortunate is explained. These people lack परा विद्या, i.e., निर्गुण ब्रह्मज्ञानम्, therefore they are stuck in अपरा विद्या and the word अपरा विद्या means both

लौकिक ज्ञानम्, worldly knowledge as well as वैदिक ज्ञानम् of कर्म and उपासन they know. Therefore religious अपरा विद्या as well as secular अपरा विद्या that alone they have got but unfortunately this अपरा विद्या will not save them from संसार. Therefore their knowledge is utterly useless. Therefore मोघ-ज्ञानाः means of useless knowledge these people are. And not only their knowledge is useless, मोघ-आशाः – their desires are also useless desires because those desires fall within अनात्मा only. Because of आर्तः भक्ति and अर्थार्थी भक्ति their desires are also useless. First description is their knowledge is useless, second description is their desires are useless. Not only their knowledge and desires are useless, and their activities also are useless, because their activities are meant for fulfilling useless desires. ज्ञान इच्छा कर्माणि व्यर्थानि which means इच्छा शक्ति is abused and under used, ज्ञान शक्ति is abused and under used, क्रिया शक्ति is abused and under used, all the three faculties are improperly used. Therefore they are given reticle that is मूढशिखामणि. What are those three titles? मोघ-ज्ञानाः – wasting ज्ञान शक्तिः, मोघ-आशाः – wasting इच्छा शक्तिः, मोघ-कर्माणः – wasting क्रिया शक्तिः. It is like pedaling a stationery cycle. After one hour pedaling the progress we find is they are in the very same position. At least pedaling stationery cycle will give some fitness and here even that is not there, they travel from संसार to संसार. And in the process many people take to अधार्मिक lifestyle also. This is the essence of a typical description of a materialistic religious person which includes materialistic irreligious person also. What is common to both?

Materialistic. This is the gist of this श्लोक, we will go to the भाष्यम्.

**मोघाशाः** – वृथा आशाः आशिषः येषां ते मोघाशाः । तथा **मोघ-कर्माणः** यानि च अग्निहोत्रादीनि तैः अनुष्ठीयमानानि कर्माणि तानि च, तेषां भगवत्परिभवात्, स्वात्मभूतस्य अवज्ञानात्, मोघानि एव निष्फलानि कर्माणि भवन्ति इति मोघ-कर्माणः ।

शङ्कराचार्य introduces the श्लोक with the word **कथम्?** **कथम्** means of how. The word how should to be connected to the previous भाष्यम् last paragraph, ते वराकाः. वराकाः means these भक्तः are unfortunate people. Even though they are भक्तः they are unfortunate भक्तः is the statement. And शङ्कराचार्य raises the question how are these भक्तः unfortunate. Because of the misuse of भक्ति in the form of आर्त and अर्थार्थी भक्ति. That is said here. **मोघाशाः**, after that an en dash, then you have to use the word मोघ, and meaning of the word मोघ is equal to वृथा. And then **आशाः** is in the मूलम्, is equal to **आशिषः**, **मोघ** means वृथा, **आशाः** means **आशिषः**, **मोघाशाः** means वृथा **आशिषः**, वृथा **आशिषः** means futile worthless desires. And what is worthless desires? Materialistic desires are worthless. Then **तथा** – in the same way, **मोघ-कर्माणः**, not only desires are worthless their actions are also worthless, not only worldly activities even religious activities become worthless. What are those religious activities? **यानि च अग्निहोत्रादीनि कर्माणि** – even the daily rituals नित्यनैमित्तिक कर्म become worthless because the daily पूजाs can be utilized as सकाम पूजा as well as निष्काम पूजा. When we do the daily पूजा as सकाम पूजा it becomes worthless but when the very same पूजा is done as



निष्काम पूजा, it will become जिज्ञासु भक्ति, it will give साधन चतुष्टय सम्पत्ति, गुरु प्राप्ति, श्रवण प्राप्ति, ज्ञान प्राप्ति, निष्ठा प्राप्ति, मोक्ष प्राप्ति. All therefore one and the same पूजा when you utilize for family purposes it is the waste of the पूजा, and when you use the very same पूजा for चित्तशुद्धि it is useful. Therefore he says अग्निहोत्रादीनि अनुष्ठीयमानानि कर्माणि, अनुष्ठीयमानानि means performed कर्मस, तानि, तेषां भगवत्परिभवात्, it is a very beautiful expression but through that कृष्ण is strongly hitting instead of saying सकाम पूजा is useless He says सकाम पूजा is insulting God. What a language? सकाम पूजा is insult of भगवान्. Therefore शङ्कराचार्य says भगवत्परिभवात् – because of the insult of God. And why does शङ्कराचार्य says that it is insult of God? It is not शङ्कराचार्य's interpretation, it is connected to the previous श्लोक. अवजानन्ति मां मूढाः that is brought in here. So every सकाम पूजा is ईश्वर अपमानम् only. And for ईश्वर अपमानम् punishment has to be given and ईश्वर punishes me. And what is the punishment? Perpetuation of संसार is the punishment for ईश्वर अपमानम् through सकाम पूजा. Very strong language! And भगवत्परिभवात् – ईश्वर अपमानात्. And what type of ईश्वर? Here also he brings महावाक्यम्, स्वात्मभूतस्य ईश्वरस्य अवज्ञानात् – because of the insult of ईश्वर who is one's own आत्मा. You can understand it in a different way also. When I, the पूर्ण ईश्वर is with you, when you are voting for अपूर्ण वस्तु, isn't it an insult? When पूर्ण ईश्वर is already with you and you are voting for अपूर्ण वस्तु. When there is delicious पायसम् keeping that in hand, when you vote for old yesterday's stale food, it is an insult of wonderful food that is in the hand.

Similarly, when पूर्ण ईश्वर is here voting for other things is insult of ईश्वर. Therefore स्वात्मभूतस्य ईश्वरस्य अवज्ञानात् मोघानि एव कर्माणि – all the सकाम पूजाs are व्यर्थम्, they are waste.

Ok, here we should make a careful note that when शङ्कराचार्य says सकाम पूजा is waste, a question may come suppose I do सकाम पूजा for some worldly benefit will it give the worldly benefit or not. Because शङ्कराचार्य says सकाम पूजा is a waste, does it mean that सकाम पूजा will not give the expected worldly benefit or not will be the question. Remember सकाम पूजा will give worldly benefits. Let us be very very clear. सकाम पूजा will always work.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ गीता ७-२१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ गीता ७-२२ ॥

In the seventh chapter कृष्ण has said सकाम पूजा will give the worldly benefits. Now here the very same Lord says सकाम पूजा is waste, it is fruitless. This is how we should do मननम्. I am giving you an indication of मननम्. The seventh chapter कृष्ण says सकाम पूजाs are fruitful because लभते च ततः कामान्मयैव विहितान्हि तान् they will get their desires fulfilled. In the ninth chapter कृष्ण says सकाम पूजाs are fruitless. So the seventh chapter says सकाम पूजाs are fruitful and the ninth chapter says सकाम पूजाs are fruitless. How? मोघ-कर्माणः means fruitless. How do you resolve the contradiction? सकाम पूजा is fruitful seventh chapter, सकाम पूजा is fruitless the ninth chapter. How do you resolve this contradiction? It is done by

adding an appropriate adverb, the adverb is सकाम पूजा is materially fruitful is the seventh chapter statement and the ninth chapter statement is सकाम पूजा is spiritually fruitless. From spiritual angle either I will stagnate in मोक्ष मार्ग without making any progress. Not only not progressing I may be retrogressing also. And suppose a भक्त says I am not interested in मोक्ष or in spirituality or spiritual growth and therefore सकाम भक्ति maybe spiritually fruitless, I don't care, but you say सकाम भक्ति is materially fruitful, that is what I want. We will say दिर्घायुष्मान् भव, continue in संसार, परीक्ष्य लोकान् कर्मचितान् ॥ मुण्डकोपनिषत् १-२-१२ ॥ after getting enough battering you come and then I will tell you that you have to come to निष्काम भक्ति. In English grammar two types of adverb are there. One qualifies the verb is called adverb and another is that qualifies an adjective is also called an adverb. Suppose you say very intelligent very is an adverb, it doesn't qualify a verb but it qualifies the adjective 'intelligent'. Like that when you say सकाम कर्म is fruitful it means सकाम कर्म is 'materially' fruitful. 'Materially' is called adverb. And when you say सकाम पूजा is fruitless, it means it is 'spiritually' fruitless. 'Spiritually' is an adverb. Thus by adding an appropriate adverb 'materially' and 'spiritually' you resolve the contradiction. This is a type of मननम्. This is the finer thinking. मोघानि एव is equal to निष्फलानि कर्माणि – the कर्मस are निष्फलम्, इति मोघ-कर्माणः बहुव्रीहि. मोघ-आशाः येषां ते, the description of the people, मोघानि कर्माणि येषां ते, मोघानि ज्ञानानि येषां ते. Continuing;

तथा मोघज्ञानाः निष्फलज्ञानाः । ज्ञानम् अपि तेषां निष्फलम् एव स्यात् । वि-चेतसः विगतविवेकाः च ते भवन्ति इति अभिप्रायः ।

So तथा मोघज्ञानाः is in the मूलम्, is equal to निष्फलज्ञानाः – their knowledge also will go waste, they might know how to perform many rituals, there are many people who don't require priest at all, at home they know how to do रुद्र एकादशिनी, special शिवरात्रि पूजा, they have the knowledge of doing the पूजा but if the पूजा is done as सकाम पूजा the पूजा ज्ञानम् becomes fruitless, but if that ज्ञानम् is used for ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् ज्ञान वैराग्य सिद्ध्यर्थम् if you do that पूजा knowledge will become useful. Otherwise निष्फलज्ञानाः. That is explained further तेषां ज्ञानम् अपि – even their knowledge of rituals etc., निष्फलम् एव स्यात् – will be totally fruitless, all because of वि-चेतसः, वि-चेतसः is in the मूलम्, is equal to विगतविवेकाः – they are all without discriminative knowledge, इति अभिप्रायः. What is the discrimination? Care of कठोपनिषत्

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥  
कठोपनिषत् १-२-२ ॥

In fact these श्लोकs will become profound when you go to the relevant Upanishadic portion, and कठोपनिषत् first chapter second section from मन्त्र one to thirteen or so, brilliant description of सकाम and निष्काम भक्ति and the condemnation of सकाम भक्ति is given. All these will become meaningful. The same thing in the मुण्डकोपनिषत् also the कर्मs are mentioned

and सकाम कर्मs are condemned. All those if you can revise in this context गीता will become more deeper. Continuing;

किञ्च — ते भवन्ति राक्षसीं रक्षासां प्रकृतिं स्वभावम् आसुरीम्  
असुराणां च प्रकृतिं मोहिनीं मोहकरीं देहात्मवादिनीं श्रिताः  
आश्रिताः, छिन्धि, भिन्धि, पिब, खाद, परस्वम् अपहर, इति एवम्  
वदनशीलाः क्रूरकर्माणः भवन्ति इति अर्थः । ‘असुर्या नाम ते  
लोकाः’ [ईशावास्योपनिषत् ३] इति श्रुतेः ॥ ९-१२ ॥

Now शङ्कराचार्य goes to the second of the श्लोक,  
राक्षसीम् आसुरीम् च एव, and when काम or राग-द्वेष becomes  
more and more intense a person may take to even wrong  
religious कर्मs like the black magic and worship of the various  
ghost राक्षस, पिशाच etc., because those rituals are also  
mentioned in the शास्त्र, generally they quote the example of  
श्येन याग. श्येन याग is the example given for black magic type  
of ritual. A याग in which the याग कुण्ड is designed in the form  
of a vulture. श्येन means a vulture, in the shape of vulture the  
याग कुण्ड has to be made, and special offerings should be done.  
In रामायणम् also इन्द्रजित् was performing द निकुम्बाला याग,  
a special याग, if he completes the याग राम could not have done  
anything to that. Because of विभीषण they come to know that  
इन्द्रजित् is using that याग and therefore लक्ष्मण goes and  
destroys that याग. Thus even religion can be used in the field  
of आभिचारिक कर्माणि, आभिचारिक कर्म means black magic.  
All दुर्देवताs are invited and you have to give flesh, blood etc.,  
as offering. When desires become too much a person won't  
mind going to wrong means also. So one of the आभिचारिक  
कर्म is श्येन याग. And वेदs say that whoever uses आभिचारिक

कर्म he will be able to destroy his enemies and rivals and get material success but his later life will be terrible. Old age will be terrible in the current जन्म and future जन्मs also will be terrible with that warning शास्त्र talks about the आभिचारिक कर्मs. कृष्ण says सकाम भक्तs will often take to these also. That is said here, किञ्च – moreover, ते भवन्ति – they become terrible people. What type of terrible people? राक्षसीम् प्रकृतिम्, राक्षसीम् is equal to राक्षसाम् – belonging to राक्षस्, प्रकृतिम् means स्वभावम् – the nature of राक्षसs, *rakshasic* nature. And आसुरीम् प्रकृतिम् is equal to असुराणां प्रकृतिम् – *asuric* nature. And what is the difference between *rakshasic* nature and *asuric* nature? शङ्कराचार्य doesn't differentiate and he leaves it to our imagination, but मधुसूदन सरस्वती makes a difference. *rakshasic* he calls it as द्वेष प्रधानः and *asuric* he defines as राग प्रधानः. In one desires are greed are more in the other enmity, hatred is more. So hatred प्रधान is *rakshasic* and greed प्रधान is *asuric*. And मोहिनीम्, मोहिनीम् is the third description, प्रकृतिम् is noun. These three are three different adjectives. Therefore the word प्रकृतिम् you should read three times राक्षसीं प्रकृतिम् आसुरीं प्रकृतिम् मोहिनीं प्रकृतिम्, and मोहिनीम् means मोहकरीम्, मोहकरीम् means देहात्मवादिनीम्, देहात्मवादिनीम् means a nature which is body centric nature, all the rituals are done for longevity, during षष्ठ्यब्द पूर्ति you can do all the नवग्रह होम, मृत्युञ्जय होम etc., but when we do many people ask can we perform those पूजाs or not, whether can we perform षष्ठ्यब्द पूर्ति, we can happily do, and it is preferable to do also but what वेदान्त says is not renouncing those पूजाs, do all of them as a जिज्ञासु भक्त, utilize that for

proper purpose, साधन चतुष्टय सम्पत्ति O Lord may you increase, until now I have done पूजा for longevity etc., either for my longevity or family member's longevity, all our पूजाs are family centric, drop family centric पूजाs and continue the पूजा, don't drop any पूजा. Do षष्ठ्यब्द पूर्ति because only then the मन्त्रs are chanted, the others also will get the benefit and it is an opportunity for अन्न दानम्, वस्त्र दानम्, गो दानम्, gold दानम्. Already we are not doing any दानम्. Every ritual is an opportunity for दानम् and therefore I do दानम् and I use that ritual for साधन चतुष्टय सम्पत्ति. And if you feel that I already have साधन चतुष्टय सम्पत्ति, then do for ज्ञान प्राप्ति. But suppose you say what are you talking we are all ज्ञानिs and don't insult us. Ok, if you are ज्ञानिs, then do for ज्ञाननिष्ठा प्राप्ति. Therefore let us not have any doubt when we say that सकाम पूजा is bad, we are not saying don't celebrate षष्ठ्यब्द पूर्ति and many students have doubt all these regular पूजाs can be done even if you don't do it at home you can do अभिषेकम् in temple etc. Do all of them but what वेदान्त says is let the सङ्कल्प be appropriate one. And if you say I have got ज्ञाननिष्ठा also, स्वामिजि we have got ज्ञाननिष्ठा also, then also I will not leave you, do the पूजाs and in सङ्कल्प what do you do, सर्वेषां लोकानां क्षेम-स्थैर्य-वीर्य-विजय-आयुर्-आरोग्य-सम्पत्-सिद्ध्यर्थम्. Instead of referring to family say सर्वेषाम्. Therefore as long as we are गृहस्थs these should continue. We should never be against rituals. Rituals are wonderful part of Hinduism and we should promote them. Even सन्न्यासिs are promoting rituals then what to talk of गृहस्थs.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-12 Continuing:*

किञ्च — ते भवन्ति रक्षसीं रक्षसां प्रकृतिं स्वभावम् आसुरीम्  
असुराणां च प्रकृतिं मोहिनीं मोहकरीं देहात्मवादिनीं श्रिताः  
आश्रिताः, 'छिन्धि, भिन्धि, पिब, खाद, परस्वम् अपहर', इति एवम्  
वदनशीलाः क्रूरकर्माणः भवन्ति इति अर्थः । 'असुर्या नाम ते  
लोकाः' [ईशावास्योपनिषत् ३] इति श्रुतेः ॥ ९-१२ ॥

After talking about ईश्वर स्वरूपम् upto the tenth verse in the eleventh and twelfth verses कृष्ण talks about the cause of संसार as the ignorance of the higher nature of the Lord. There are people who do not accept ईश्वर at all because they don't accept वेद प्रमाणम् and they are नास्तिक्यकs and there are some people who are आस्तिक्यकs and how have come to वेद प्रमाणम् also and they have come to वेदपूर्व भाग also, they are followers of कर्मकाण्ड and उपासनकाण्ड also, but unfortunately they do not know the purpose of कर्म and उपासनकाण्ड. The real purpose of is it should give me वित्तशुद्धि and gradually take me to ज्ञानकाण्डम्. As long as कर्मकाण्ड and उपासनकाण्ड are used as a stepping stone to ज्ञानकाण्डम् it is wonderful, it is called जिज्ञासु भक्ति. A जिज्ञासु भक्त also is a ritualistic भक्त but he uses ritual for साधन चतुष्टय सम्पत्ति. A जिज्ञासु भक्त uses उपासनकाण्डम् also but he uses उपासन for साधन चतुष्टय सम्पत्ति. But majority of people do not know how to use कर्म and उपासनकाण्डम्s. Therefore instead of being जिज्ञासु भक्तs they end up आर्त and अर्थार्थी भक्तs. Therefore they use both the काण्डs for either sense pleasures or for worldly

accomplishments. And some of them have got so much greed that they are so materialistic that they even abuse the scriptures for the destruction of their rivals by using the scriptures for आभिचारिक कर्माणि, black magic types of कर्मs they do, invoking दुर्देवताs, going to cremation ground in the night and doing special कर्मs etc., they are using the scriptures but only for destroying others. They are called religious materialistic people. And they are described in the twelfth श्लोक, शङ्कराचार्य is commenting upon that ते यक्षसीं आसुरीम् मोहिनीं आश्रिताः, यक्षसी is द्वेष प्रधान treating other people, आसुरी means राग प्रधान interested only in sense pleasures, and मोहिनी means देहात्मवाद प्रधान interested only in the well-being of myself and my family. देहाभिमान and family अभिमान प्रधानाः. And some of them become even यक्षसs taking to destruction of the world and he gives the thought of those people in the fourth line of the second paragraph. This is within inverted commas. छिन्धि, भिन्धि, पिब, खाद. छिन्धि means may you tear off everything belonging to the enemy, छिन्ध् means to cut, to sever. And भिन्धि means break or destroy. So भिध् means to break or to destroy. Then पिब means drink. Drink what? Drinking water is not a problem. Drink here means मद्यम् पिब, drink liquor. And खाद – eat. They talk about eating मांसम् खाद. परस्वम् अपहर – may to steal the wealth of other people to fulfil your personal desires. यावज्जीवेत् सुखं जीवेत् । ऋणं कृत्वा घृतं पिबेत् । भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥ The philosophy of a sensualist. यावज्जीवेत् सुखं जीवेत् – as long as you live, live happily; eat, drink and make merry. ऋणं कृत्वा घृतं पिबेत् – if you don't have money borrow the money. What

about returning it? That is the other person's problem. don't bother about returning. What about पापम् or नरकम्? Who believes. भस्मीभूतस्य देहस्य – once the body has been turned to ashes, पुनरागमनं कुतः – who is there to travel? We don't believe in सूक्ष्म शरीरम्, we don't believe in कारण शरीरम्, we don't believe in चिदाभास, we don't believe चित्. This is the philosophy the religious materialistic people. So अपहर इति upto this is within quotation. एवम् वदनशीलाः – they talk in this language. And क्रूरकर्माणः भवन्ति – they are given to harmful activities, harmful to themselves as well as others. इति अर्थः – when we read the newspaper sometimes we read the destruction, killing etc. And they give the list of the accused people and some of them have got an adjective in their name, like pottu Suresh, pottu Ramu, pottu means that person applies pottu, कुङ्कुमम् on his forehead. Therefore what they apply is कुङ्कुमम् and विभूति and their profession is professional killers of people. That means God, कुङ्कुमम्, चन्दनम्, विभूति and violation peculiarly coexist. This is the type of people. And शङ्कराचार्य says this has been talked about in the वेद itself. ईशावास्योपनिषत् talks about the religious materialistic people in मन्त्र number three. 'असुर्या नाम ते लोकाः' [ईशावास्योपनिषत् ३] So there it describes heavenly world as the world belonging to religious materialistic people, because heaven caters to the worldly pleasures only. Therefore असुर्याः means असुराणाम् योग्याः लोकाः. The word असुर means sensualist and असूनि इन्द्रियाणि or असुषु इन्द्रियेषु रमन्ते इति असुराः. असु means sense organs, र means reveling and असुर means reveling in sense pleasures. इति श्रुतेः. The अन्वय is,

विवेकसः (ते) मोघ-आशाः मोघ-कर्माणः मोघ-ज्ञानाः (भवन्ति) ।  
(ते) यक्षसीम् आसुरीम् मोहिनीम् च प्रकृतिम् एव श्रिताः ।

*Verse 09-13 Introduction;*

**ये पुनः श्रद्धधानाः भगवद्भक्तिलक्षणे मोक्षमार्गे प्रवृत्ताः —**

Whereas there are some other people they have got पूर्वजन्म पुण्यम् and therefore they accept वेद प्रमाण and therefore they accept Vedic rituals but they want to use the Vedic rituals only for वित्तशुद्धि, गुरु प्राप्ति etc., they don't want to be आर्त भक्तस, they don't want to be अर्थार्थी भक्तस, they continue in rituals as I said षष्ठ्यब्दीपूर्ती they do celebrate and all the family functions they celebrate, remember coming to spirituality does not mean dropping temples and rituals. A spiritualist continues all the rituals and पूजाs, the difference is only in the सङ्कल्प ज्ञानवैराग्यसिद्ध्यर्थम् I do कृष्णाष्टमी, रामनवमी पूजाs, all the पूजाs continue as usual, let not be haters rituals and पूजाs, let us change only the सङ्कल्प and सङ्कल्प is ज्ञान सिद्धिः ज्ञाननिष्ठा सिद्ध्यर्थम्. And those people are talked about here. **ये पुनः श्रद्धधानाः**, there are some other people, **पुनः** means वैलक्षण्यप्रदर्शनार्थम्, unlike the previous people **श्रद्धधानाः** – they have faith in rituals, जप, temple, पूजा etc. Therefore they continue all of them and **भगवद्भक्तिलक्षणे प्रवृत्ताः** – they have got भक्ति. So they are in द्वैत भक्ति, and they have got सगुण ईश्वर भक्ति, सगुण द्वैत भक्ति they are involved in, but **मोक्षमार्गे प्रवृत्ताः** – they understand द्वैत भक्ति is not an end in itself. द्वैत भक्ति is only a means O Lord I should be a द्वैत भक्त but I should never die as द्वैत भक्त. Then how should I die? Not as अभक्त. I should die as an अद्वैत भक्त, in the knowledge

अहम् ब्रह्म अस्मि. This is their goal. Therefore मोक्षमार्गे अद्वैत भक्तौ प्रवृत्ताः in other words जिज्ञासु भक्ताः. What do they do? That is said in the श्लोक.

*Verse 09-13*

**महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।**

**भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ गीता ९-१३ ॥**

They continue कर्म and उपासन as diligently as before. When they were आर्त भक्ताः and अर्थार्थी भक्ताः their कर्म is called कर्म but when they get converted into जिज्ञासु भक्ताः the very same कर्म will be called कर्मयोग. जिज्ञासु भक्त's पूजा becomes कर्मयोग, जिज्ञासु भक्त's द्वैत उपासन will get converted into उपासनयोग. Change is not in religious life, change is in the सङ्कल्प. And when the सङ्कल्प changes the word योग is added to everything; even daily eating becomes eating योग. Everything gets a suffix योग once I become a जिज्ञासु भक्त. Motive is different no more personal centric prayers, no more family centric prayers, only ज्ञानवैराग्य सिद्ध्यर्थम् prayers. Therefore they get involved in कर्म उपासनयोग and this is divided into two portions. Fourteenth श्लोक talks about कायिक भक्ति and वाचिक कर्म as योग. And fifteenth श्लोक talks about मानस कर्म रूप योगः. So this is the gist of this श्लोक. We will go to the भाष्यम्.

**महात्मानः तु अक्षुद्रचित्ताः माम् ईश्वरं पार्थ दैवीं देवानां प्रकृतिं शमदमदयाश्रद्धादिलक्षणाम् आश्रिताः सन्तः भजन्ति सेवन्ते अनन्य-मनसः अनन्यचित्ताः ज्ञात्वा भूतादिं भूतानां वियदादीनां प्राणिनां च आदिं कारणम् अव्ययम् ॥ ९-१३ ॥**

So महात्मानः तु, that तु is to differentiate सकाम भक्त from निष्काम भक्त. These महात्मानः अक्षुद्रचिन्ताः is the meaning of महात्मानः. महा means अक्षुद्रम् and आत्मानः means चिन्ताः, those who have got an expanded broad mind. And broad mind in what? In asking for infinite things. Here it is not broad mind for giving, a broad mind for asking for infinite things. In सकाम भक्ति आर्तः भक्ति and अर्थार्थी भक्ति I ask from the Lord for finite things. कृष्ण says after all you are asking from God why can't ask for the Infinite? Why this दरिद्र बुद्धि? After all you are asking; you go to an emperor and ask for a pumpkin! So a person asked the Lord give me half a kingdom. After all you are asking why can't you ask for an empire? So here महात्मानः means those who know how to ask intelligently. Even if you want to beg, beg intelligently from the Lord. And what is intelligent begging? No more परिच्छिन्न धर्म, no परिच्छिन्न अर्थ, no more परिच्छिन्न काम but I want अपरिच्छिन्न ब्रह्म or मोक्ष. That is called intelligent begging. Be a beggar but be an intelligent beggar. जिज्ञासु is an intelligent beggar. Therefore महात्मानः माम् ईश्वरम् – they ask Me, the Lord, माम् is in the मूलम्, is equal to ईश्वरम्. पार्थ – हे अर्जुन, दैवीम् प्रकृतिम् आश्रिताः – they take to दैवी प्रकृति. To differentiate from the previous three प्रकृतिs राक्षसीम् आसुरीम् मोहिनीम् प्रकृतिम् they give up and in that place they take to दैवीम् is equal to देवानाम्, देवानाम् means सत्त्वगुण प्रधानानाम्, प्रकृतिम् means स्वभाव, nature. How do I know whether I am Sattvic or Rajasic? शङ्कराचार्य gives a clue ask from भगवान् only these items and he gives the list शमः, दमः, दया, श्रद्धा. They are interested in शम, दम. In short, साधन चतुष्टय सम्पत्ति they

want to expand. And दया, दया means compassion, consideration for others and श्रद्धा, the most important thing is श्रद्धा. श्रद्धा in कर्मकाण्ड or ज्ञानकाण्डम्? We have got enough श्रद्धा in कर्मकाण्ड, that is why we are running from astrologer to astrologer. What we require is श्रद्धा in महावाक्यम्. When महावाक्यम् says अहम् ब्रह्म अस्मि, why do I protest? When the कर्मकाण्ड says there is a भगवान् in वैकुण्ठ without questioning we have got infinite faith. But when the very same वेद says I am ब्रह्मन्, that only I don't want to accept. The श्रद्धा I have in द्वैत वाक्यम्, the same श्रद्धा I don't have in महावाक्यम्. We have got so many intelligent *Shastric* excuses, I am not ब्रह्मन् because I don't have साधन चतुष्टय सम्पत्ति. Previously we gave worldly reasons and now we give scriptural reasons, some excuse or the other, I don't want to accept अहम् ब्रह्म अस्मि even though वेदान्त says you are ब्रह्मन् unconditionally. But we want to give conditions and refuse to take in. Let that lack of faith in महावाक्यम्; our problem is we don't have श्रद्धा in महावाक्यम्. Therefore O Lord increase my श्रद्धा in अहम् ब्रह्म अस्मि वेद वाक्यम्. So श्रद्धा आदिलक्षणां आश्रिताः – taking to these virtues, भजन्ति is in the मूलम्, is equal to सेवन्ते, सेवन्ते means they worship, they seek, अनन्य-मनसः in the मूलम्, is equal to अनन्यचिन्ताः – without any other goal in the mind, न विद्यते अन्यत्, that means having मोक्ष as the top priority. तीव्रः मुमुक्षुवः सन्तः भजन्ति, ज्ञात्वा – having known the glory of ईश्वर, it refers to the परोक्ष ज्ञानम्, with the परोक्ष ज्ञानम् they work for अपरोक्ष ज्ञानम्, and they have known ईश्वर as भूतादिम् – having known ईश्वर as जगत् कारणम्, भूतादिम् is in the मूलम्, is equal to भूतानाम् आदिम्, आदिम् is equal to कारणम्.

What is the meaning of the word भूत? Two meanings are there, शङ्कराचार्य says both meanings applicable here. One meaning is पञ्चभूतानि, a very rare place where both meanings are given by शङ्कराचार्य. One meaning is पञ्चभूतानि like वियदादीनाम्, वियद् means आकाशः आकाशादि पञ्चभूतानि which are अचेनम् in nature. The second meaning of भूत is प्राणिनां च – all the living beings are also called भूतानि. प्राणि means living being. In आध्यात्मिक आधिभौतिक it means प्राणि, आधिदैविक alone refers to पञ्चभूतानि and आधिभौतिक refers to भूत प्राणिs only. So प्राणिनां च आदिम्, आदिम् means कारणम्. In short, having known ब्रह्मन् as जगत् कारणम् they worship, and अव्ययम्, अव्ययम् means the imperishable one. And the word अव्ययम् is also technically significant. When you say कारणम् there are two types of कारणम्s. Changing cause called परिणामी कारणम्, changeless cause called विवर्त कारणम्. भगवान् comes under परिणामी कारणम् or विवर्त कारणम्? He comes under विवर्त कारणम् that is indicated by the word अव्ययम्, अव्ययम् means changeless or अपरिणामी which means विवर्त कारणम्. The अन्वय is, हे पार्थ! दैवीम् प्रकृतिम् आश्रिताः महात्मानः तु भूतादिम् अव्ययम् माम् ज्ञात्वा अनन्य-मनसः (सन्तः) भजन्ति । Continuing;

कथम्? —

Verse 09-14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ गीता ९-१४ ॥

The varieties of spiritual साधनs are enumerated here. Remember after becoming a जिज्ञासु भक्त also कायिक वाचिक



कर्माणि will continue. As an आर्त भक्त and अर्थार्थी भक्त I did पूजा before and after becoming जिज्ञासु भक्त also I have to continue the पूजा, previously it was सकाम पूजा and later it became निष्काम पूजा. And therefore कृष्ण talks about the varieties of निष्काम कर्माणि. And निष्काम कायिक वाचिक कर्माणि are mentioned in the fourteenth श्लोक and the निष्काम मानस कर्माणि is mentioned in the fifteenth श्लोक. That is why शङ्कराचार्य introduces as कथम्? – how? Now we will read the भाष्यम्.

सततं सर्वदा भगवन्तं ब्रह्मस्वरूपं मां कीर्तयन्तः, यतन्तः च  
इन्द्रिय-उपसंहार-शम-दम-दया-अहिंसा-आदि-लक्षणैः धर्मैः  
प्रयतन्तः च, दृढ-व्रताः दृढं स्थिरम् अचाञ्चल्यं व्रतं येषां ते दृढव्रताः  
नमस्यन्तः च मां हृदयेशयम् आत्मानं भवत्या नित्य-युक्ताः  
सन्तः उपासते सेवन्ते ॥ ९-१४ ॥

सततम् कीर्तयन्तः is in the मूलम्, सततम् means सर्वदा – all the time, all the time means as much as possible. That is why in Vedic culture religious life is not confined to a particular day or a particular time, religious life is throughout.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ गीता ९-२७ ॥

Every moment is religious life. Therefore सततं सर्वदा. Then माम् is there, is equal to भगवन्तं ब्रह्मस्वरूपम् – the Lord who is of the nature of ब्रह्मन्. And what type of ब्रह्मन्? We should add सगुण निर्गुण ब्रह्मस्वरूपम्, ईश्वर is the mixture of both and the भक्त worships the mixture ईश्वर. How? कीर्तयन्तः, कीर्तनम् is one of the methods. That is how दिव्य नामसङ्कीर्तनम् etc., are very much accepted by the Vedic

tradition. कलौ कल्मष चित्तानाम् all those भजन श्लोकs are wonderful and that these दिव्य नामसङ्कीर्तनम्s for growing, and even in TV those कीर्तनम्s are coming, भजन् साम्राट् is a popular program in Shankar TV all of them are expanding, it is wonderful, Vedantin is never against those कीर्तनम्s, but where we want to make note is use those कीर्तनम् for a greater goal. Let it be निष्काम कीर्तनम् number one, and the second more important thing you have to note is never tell कीर्तनम् itself will give मोक्ष, that is a wrong message, people will permanently remain in कीर्तनम्. We have to advise them to go to कीर्तनम् at the same time attend the classes also. What we want to say is be inclusive. Class is also required, कीर्तनम् is also required, exclusive कीर्तनम् is a problem, exclusive class is also problem because साधन चतुष्टय सम्पत्ति will be incomplete without going through a religious life. Therefore judicious mixture is what we prescribe. Therefore **कीर्तयन्तः** दिव्य नामसङ्कीर्तनम्, we have got भजन सम्प्रदाय, very very beautiful सम्प्रदाय, enjoyable सम्प्रदाय, शिवरात्रि वैकुण्ठ एकादशि if you want to keep awake in meditation it is a big problem, because night twelve o'clock meditation will end up in snoring. Whereas throughout the night प्रदक्षिणम्, दिव्य नाम keeping awake will not be a problem at all. Thus we have got our own rock music, दिव्य नामसङ्कीर्तनम् is the best rock for कलियुग. Enjoy हरे राम हरे राम. Very very important. So हरे कृष्ण people are welcome, it is very beautiful. So **कीर्तयन्तः** and **यतन्तः च** – and parallelly one should work for the following qualification. What are they? **इन्द्रिय-उपसंहार** – reduce your addiction to sense pleasures, immoral sense

pleasures must be immediately given up, legitimate sense pleasures must be in moderation. Illegitimate sense pleasure should be immediately rejected and legitimate sense pleasures moderation is इन्द्रिय-उपसंहार. Then शम, we have seen this in the previous श्लोक, दम representing साधन चतुष्टय सम्पत्ति, I am not translating शम and दम deliberately. दया, दया means compassion. How much importance is given to compassion! Then comes अहिंसा-आदि-लक्षणैः is there, you have to very carefully split. It is consequence, where there is दया अहिंसा is natural. दया is at the मनो level and अहिंसा is at the वाचिक and कायिक level. आदि means all the other virtues अमानित्वम्, अदम्भित्वम् etc., all of them you have to include. धर्मैः – धर्मः means virtues. So by nourishing all these virtues प्रयतन्तः – they work in मोक्ष मार्ग, virtues are non-separable part of spiritual path. Then दृढ-व्रताः is in the मूलम्, is equal to दृढं व्रतं येषां ते – they have got a strong resolve, every virtue they follow with a व्रतम्, I am going to practice gentle speaking for one week, not using rude words, swearing words etc. I take a vow. And as even I take a vow I decide the punishment for violation also. If I violate I am going to fast for a day, if I violate I am not going to take morning coffee, each one has got each thing. I forgo a comfort for violation, that is called व्रतम्. For every week one व्रतम् along with a relevant punishment also. One week one virtue. I have talked about this in my *Ten Commandments Of Hinduism*, how to take a vow and practice every virtue. Because violation must hurt me then only I will think twice when I violate next time. I don't know when भगवान् will punish, therefore I should give punishment like

Gandhiji, he fasted whenever he felt that he has deviated from his own path. Thus self-punishment I should inflict, that is called दृढव्रतम्. Therefore दृढम् is equal to स्थिरम् is equal to अवाञ्चल्यम्. Then कीर्तयन्तः is वाचिक कर्म, now comes कायिक नमस्यन्तः च – नमस्कारम् कुर्वन्तः, as often as possible do नमस्कार. In our culture any elder you do नमस्कार. Morning starts with नमस्कार to our parents or parents photo. So thus any opportunity साष्टाङ्ग नमस्कार, two-fold benefit – ego will come down and the second benefit is cholesterol also will come down, do as many साष्टाङ्ग नमस्कार as possible or ladies पञ्चाङ्ग नमस्कारs, let all the limbs touch the ground so that you will get some back exercise also. माम् – the Lord. And what type of Lord? कृष्ण says माम्. शङ्कराचार्य says the Lord who is in your own heart, हृदयेशयम् – one who resides in your heart, आत्मानम् – in the form of the very आत्मा. शङ्कराचार्य can never forget महावाक्यम्. दयानन्द स्वामिजि says a good Vedantic teacher is one who never forgets महावाक्यम्, wherever opportunity he squeezes in. And he gives a peculiar example, a vulture which flies so much high above, but a small rat which is running it can watch and it will go round and round and round and it will gradually come down and in one swoop it will just take its prey. So like vulture a गुरु goes round and round in the class, and whenever opportunity comes he introduces the महावाक्यम्. शङ्कराचार्य does that. ईश्वर is not outside localized person, He is the very आत्मा within. भक्त्या – with भक्ति he does नमस्कारम्. What भक्ति? Not आर्तः भक्ति, अर्थार्थी भक्ति. At the time नमस्कार don't think of family members, at the time of नमस्कार सर्वे

भवन्तु सुखिनः expand your heart. Let everybody get the benefit of your नमस्कार. नित्य-युक्ताः सन्तः – with eternal steadfastness, commitment. Like vulture, whatever it does, in fact that is the significance of the प्रदक्षिणम् also. What is the significance and symbolism of प्रदक्षिणम्? प्रकर्षेण ईश्वरम् दक्षिणतः कृत्वा गमनम् प्रदक्षिणम्. You keep भगवान् on your right hand side and you go or move, but wherever you move on your right side भगवान् is there. That means your motion will be always ईश्वर centric. प्रकर्षेण ईश्वरम् दक्षिणतः कृत्वा गमनम् प्रदक्षिणम्. And that is the input I give, when I come out of the temple also I may be moving all over but movements are ईश्वर centric and I never forget the Lord in my right hand side, mentally. Ok, नित्य-युक्ताः सन्तः उपासते – they worship the Lord. The अन्वय is, दृढ-व्रताः नित्य-युक्ताः च (ते) सततम् यतन्तः, कीर्तयन्तः, भक्त्या माम् नमस्यन्तः च (सन्तः) माम् उपासते ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-14 Continuing:*

**सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।**

**नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ गीता ९-१४ ॥**

From the thirteenth verse onwards Lord कृष्ण is glorifying जिज्ञासु भक्त and जिज्ञासु भक्ति after criticizing आर्त भक्तs and अर्थार्थी भक्तs and अभक्तs. All these three are criticized in the twelfth verse and from the thirteenth जिज्ञासु भक्त is glorified. And depending upon the level of his spirituality a जिज्ञासु भक्त is either engaged in कर्मयोग or उपासनयोग or ज्ञानयोग. All these three योगs belong to जिज्ञासु भक्त only. All these three योगs are nonrelevant to आर्त भक्तs and अर्थार्थी भक्तs and also to ज्ञानि भक्त. And therefore in the fourteenth verse कृष्ण talked about कर्मयोग led by a जिज्ञासु भक्त taking to both कायिक कर्माणि and वाचिक कर्माणि. सततम् कीर्तयन्तः refers to वाचिक कर्माणि, vocal कर्म and नमस्यन्तः च माम् भक्त्या refers to कायिक कर्माणि and दृढ-व्रताः indicates it is जिज्ञासु भक्ति. Because कायिक कर्म and वाचिक कर्म he prays only for साधन चतुष्टय सम्पत्ति and nothing else. And after talking about कर्मयोग in the fourteenth verse in the fifteenth verse कृष्ण will refer to about उपासनयोग and ज्ञानयोग practiced by the next level of जिज्ञासु भक्त. We completed the भाष्यम् of the fourteenth verse, now we have to enter the introduction to the fifteenth.

Verse 09-15 Introduction;

ते केन केन प्रकारेण उपासते इति उच्यते —

ते means जिज्ञासु भक्ताः, उपासते – they worship or seek भगवान्, केन केन प्रकारेण – through what all methods they worship or invoke भगवान्, इति उच्यते – is described in the following श्लोक.

Verse 09-15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ गीता ९-१५ ॥

In this beautiful श्लोक, कृष्ण talks about एकरूप ईश्वर उपासन, विश्वरूप ईश्वर उपासन, and अरूप ईश्वर निदिध्यासनम्. So एकरूप ध्यानम्, अनेकरूप ध्यानम् and अरूप ध्यानम्, all the three are talked about. The first two come under उपासन and the third one comes under निदिध्यासनम्. All are different types of भक्ति only. This is the essence of this श्लोक and we will go to the भाष्यम्.

ज्ञान-यज्ञेन – ज्ञानम् एव भगवद्विषयं यज्ञः । तेन ज्ञानयज्ञेन, यजन्तः पूजयन्तः माम् ईश्वरं च अपि अन्ये अन्याम् उपासनां परित्यज्य उपासते । तत् च ज्ञानम् — एकत्वेन ‘एकम् एव परं ब्रह्म’ इति परमार्थदर्शनेन यजन्तः उपासते ।

First कृष्ण talks about निदिध्यासन रूप अभेद ज्ञानम्. ज्ञान-यज्ञेन is in the मूलम्, ज्ञानम् एव भगवद्विषयं यज्ञः. So भगवद्विषयम् should be an adjective to ज्ञानम्. So you have to read it first. भगवद्विषयं ज्ञानम् एव यज्ञः – the highest level of seekers have given up or reduced all the कार्याक कर्माणि, perhaps they have taken even सन्न्यास आश्रम, therefore

कायिक कर्मs like rituals etc., they have dropped totally and even सगुण सभेद उपासनs they have dropped, and now they are focusing on अभेद श्रवण मनन and निदिध्यासनम्. This very scriptural enquiry is the form of पूजा they practice. In fact in the eighteenth chapter of गीता कृष्ण says the very study of गीता is a form of पूजा by which I feel I am worshipped. ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ गीता १८-७० ॥ What is that पूजा? श्रद्धावाननसूयश्च शृणुयादपि यो नरः ॥ गीता १८-७१ ॥ Even the study of गीता even though no flower is involved, अर्घ्यम् समर्पयामि, आचमनीयम् समर्पयामि all these are not involved but enquiry into scriptures is a form of पूजा. Not only a form of पूजा in the fourth chapter कृष्ण says that is the highest form of पूजा, श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ॥ गीता ४-३३ ॥ Compared to the ritualistic पूजा enquiry पूजा is the greatest because that alone directly leads to liberation. But very careful that doesn't mean we are condemning the rituals, immediately we should not swing to the other extreme that therefore we hate rituals, we don't do पूजा etc. That is not the aim. Rituals are important for चित्तशुद्धि but ज्ञान यज्ञ is also a form of a पूजा only. Therefore भगवद्विषयं ज्ञानम्. And भगवद्विषयं ज्ञानम् means enquiry into the nature of God. What type of God? We should note both अपरा प्रकृति भगवान् as well as परा प्रकृति भगवान्, सगुण भगवान्'s enquiry alone is not enough, निर्गुण भगवान्'s enquiry is equally or more important than सगुण. So सगुण निर्गुण भगवद्विषयं ज्ञानम्. After यज्ञः put a full stop. तेन ज्ञानयज्ञेन – by practice that ज्ञानयज्ञ consisting of श्रवणम्, मननम् and निदिध्यासनम्, यजन्तः – some जिज्ञासु भक्तs worship means, यजन्तः is in the मूलम्, is equal to पूजयन्तः,



and माम् ईश्वरम्, माम् is in the मूलम्, is equal to ईश्वरम्. च अपि, च अपि is to include the previous types of साधनs also. So in addition to कायिक वाचिक पूजाs or कर्मs they practice मानस कर्मs also. Who? अन्ये – some other जिज्ञासु भक्तs. And how do they practice? अन्याम् उपासनां परित्यज्य – having renounced all the other forms of उपासन. What do you mean by other forms of उपासन? उपासनs are divided into two types, one is समष्टि ईश्वर उपासन and the other is व्यष्टि देवता उपासन. There are so many देवताs presiding over every sense organ. When I have got some eye problem I do सूर्य उपासन for the sake of curing the eye disease and this comes under व्यष्टि देवता उपासन. Similarly, for some other problem I meditate upon some other देवता that also will come under व्यष्टि देवता उपासन. After coming to जिज्ञासु भक्ति I give up all व्यष्टि देवता उपासन, including नवग्रह देवता उपासन, I worship only the समष्टि ईश्वर. In विचारसागर all the व्यष्टि देवताs are called कार्य ब्रह्माणि and समष्टि देवता is called कारणम् ब्रह्म. So कार्य ब्रह्मs are many and कारण ब्रह्म is only one. Here ईश्वर in this श्लोक refers to कारणम् ब्रह्म. अन्याम् उपासनाम् means कार्य देवता उपासनां परित्यज्य, उपासते. And for संस्कृत students उपासते is plural number, not singular. Singular is उपास्ते. And तत् च ज्ञानम्, what is that ज्ञानयज्ञ? एकत्वेन यजन्तः उपासते – in this ज्ञानयज्ञ they don't preserve भेद भावना, they don't preserve दासोऽहम् भावना. So they remove the दा and they have only सोऽहम् भावना. देहो देवालयः प्रोक्तः जीवो देवस्सनातनः । त्यजेदज्ञाननिर्मात्यं सोऽहं भावेन पूजयेत् ॥ And therefore एकत्वेन means अभेद रूपेण; इत्थम्भावे तृतीया. And that is explained within inverted commas 'एकम् एव परं ब्रह्म' इति

परमार्थदर्शनेन – by entertaining the vision of right knowledge, परमार्थदर्शनम् means सत्य दर्शनम्, सत्य दर्शनम् means right vision, सम्यग्-दर्शनम्. What is the right vision? ‘एकम् एव परं ब्रह्म’ – there is only one ब्रह्मन् which is Myself. There is only one ब्रह्मन् which is myself, I alone with my माया शक्ति am appearing in the form of जीव also, I alone am appearing as जगत् also, I alone am appearing as ईश्वर also. जीव जगत् ईश्वर are three व्यावहारिक वेषम्s of I, the पारमार्थिकम् ब्रह्म. This दर्शनम् is called परमार्थदर्शनम्. यजन्तः – they worship the Lord in this fashion. भगवान् is happy because भगवान् wants every जीव to claim this fact, therefore यजन्तः. Worshipping भगवान् with अभेद भावना, उपासते – they practice this उपासन. Of course there are two things, there is अभेद उपासन also and अभेद निदिध्यासनम् also. We should note the difference between the अभेद उपासन and अभेद निदिध्यासनम्. All these are supposed to be known to you, you should not stare at me, all these we have seen several times before. अभेद उपासन is I am ignorant of वेदान्त, but instead of invoking the Lord on any other object, I choose to invoke the Lord upon myself. And this invocation is not ज्ञानम् but visualization. If I can visualize a stone as विष्णु or शिव, I am slightly better than stone. So what is wrong in visualizing or invoking भगवान् upon me? I don’t claim I am भगवान्, but imagine I am भगवान्. This is called अतस्मिन् तत् बुद्धिः अभेद उपासनम् otherwise called अहङ्ग्रह उपासनम्. I have talked about this in तैत्तिरीय शीक्षावल्ली. अभेद उपासनम्. In daily सन्ध्यावन्दनम् अभेद उपासनम् is prescribed, असौ आदित्यो ब्रह्म, ब्रह्मैव अहम् अस्मि, the seven year old child who doesn’t know what वेदान्त is, he touches his

heart and says ब्रह्मैव अहम् अस्मि. And then in daily स्नानम् he has to chant अघमर्षण सूक्तम्, in that he has to chant अहमस्मि ब्रह्म अहमस्मि योऽहमस्मि ब्रह्म अहमस्मि. This all will come under अभेद उपासनम्.

And after practicing अभेद उपासनम् for getting साधन चतुष्टय सम्पत्ति, then you have to go through श्रवणम् and मननम्, after श्रवणम् and मननम् अहम् ब्रह्म अस्मि is no more an imagination, अहम् ब्रह्म अस्मि is a fact for me. And when I dwell upon the fact in the form of अहम् ब्रह्म अस्मि, then it is not called अभेद उपासनम्, but it is called अभेद निदिध्यासनम्.

श्रवणात् पूर्वम् अभेद उपासनम् श्रवणात् अनन्तरम् अभेद निदिध्यासनम्. Then naturally the question comes, in the fifteenth verse the word एकत्वेन उपासते is there. This एकत्वेन उपासते refers to अभेद उपासनम् or अभेद निदिध्यासनम्? See how you can take anything for enquiry. मधुसूदन सरस्वती has taken it as अभेद उपासनम् based on the word उपासते. Whereas शङ्कराचार्य is taking it as अभेद निदिध्यासनम् or ज्ञानम्. How do you know? How do you whether it is उपासनम् or निदिध्यासनम्? शङ्कराचार्य uses the word परमार्थदर्शनेन. उपासनम् doesn't come under परमार्थदर्शनम् because उपासनम् is imagination, imagination is never factual. Isn't it correct? Imagination is always; imagine I am rich, that means I am poor. The very fact शङ्कराचार्य uses the word परमार्थदर्शनम् indicates here the word एकत्वेन is not अभेद उपासनम् but अभेद निदिध्यासनम् only. Then the next question is whether शङ्कराचार्य is correct or मधुसूदन सरस्वती is correct. There is another commentator who always compares शङ्कराचार्य's

गीता भाष्यम् and मधुसूदन सरस्वती's गीता भाष्यम् wherever they differ. His job is comparative study only. Wherever there is a difference he strongly criticizes मधुसूदन सरस्वती, and says who are you to differ from my शङ्कराचार्य, शङ्कराचार्य is the greatest. Therefore he blasts. Here also धनपति सूरि is the name of the commentator भाष्योत्कर्षदीपिका is his commentary. He says here it should be अभेद ज्ञानम् only because the word ज्ञानयज्ञः is explicitly used. When the word ज्ञानयज्ञम् is used why are you taking it as imagination, ज्ञानम् means fact only. These are all the aside enquires of गीता; I gave you a taste. Continuing;

**केचित् च पृथक्त्वेन आदित्यचन्द्रादिभेदेन 'सः एव भगवान् विष्णुः आदित्यादिरूपेण अवस्थितः' इति उपासते ।**

There are some others who are not ready for निर्गुण अभेद ज्ञानम् and निदिध्यासनम्. Therefore they say we are at the level of भेद उपासनम् only. Therefore they invoke कारणम् ब्रह्म ईश्वर upon various देवताs and practice meditation. Therefore **केचित् च**. And ज्ञानयज्ञेन refers to उत्तम अधिकारिणः, whereas this **केचित्** refers to non-उत्तम अधिकारिणः, मन्द मध्यम अधिकारिणः. What do they do? **पृथक्त्वेन उपासते** – they retain जीव ईश्वर भेद, they love दासोऽहम् भावना, they don't have the courage to drop the दा; not easy. **पृथक्त्वेन** means in the form of सूर्य देवता, in the form of चन्द्र देवता etc. But there also we have a subtle difference. This is also an important point we should note. When we are worshiping सूर्य during सन्ध्यावन्दनम्, we make a question are you meditating upon सूर्य देवता as a कार्य ब्रह्मन् or कारण ब्रह्मन्. Because सूर्य देवता is a symbol and it

can symbolize a व्याप्ति कार्य देवता presiding over only चक्षुः, चक्षुः अधिष्ठान देवता सूर्यः, thus I can invoke कार्य परिच्छिन्नम् ब्रह्म upon सूर्य, or I can invoke upon the very same सूर्य the कारण समष्टि ईश्वर also. Therefore सूर्योपासनम् can be कार्य ब्रह्म उपासनम् or कारण ब्रह्म उपासनम्. When I am interested only benefiting in the form of better eyesight, I will do कार्य ब्रह्म उपासनम् but when I am a जिज्ञासु भक्त I am interested in ज्ञानम् and मोक्ष and therefore कारण प्रपञ्च उपासनम्. Thus सूर्य can be कार्य or कारण ब्रह्म. Now the next question is in सन्ध्यावन्दनम् what are we doing. What is the prescription of the शास्त्र. For that we have to remember सन्ध्यावन्दन उपस्थान श्लोकs. Those people who are still by mistake also following सन्ध्यावन्दनम्, there is a beautiful श्लोक. ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसंनिविष्टः । So I am invoking नारायणः, नारायणः means कारणम् ब्रह्म only. There is another beautiful prayer सूर्य सुन्दर लोकनाथममृतं वेदान्तसारं शिवम् ज्ञानं ब्रह्ममयं सुरेशममृतं लोकैकचितं स्वयम् ॥ इन्द्रादित्य नराधिपं सुरगुरुं त्रैलोक्यचूडामणिम् ब्रह्मा विष्णु शिव स्वरूप हृदयं वन्दे सदा भास्करम् ॥

विष्णु ब्रह्म शिव स्वरूपम्, त्रिमूर्ति स्वरूप सूर्य भगवान्. Therefore it is कारणम् ब्रह्म उपासन. Therefore शङ्कराचार्य adds a note सः एव भगवान् विष्णुः कारण ब्रह्म रूपेण upon आदित्य चन्द्र etc. The quotation is from सः एव भगवान् onwards upto अवस्थितः. So they do कारण ब्रह्म उपासन on various आलम्बनम्s. Even in पञ्चायतन पूजा also, इष्ट देवता पूजा also, in नित्य पूजा we are supposed to invoke only कारणम् ब्रह्म and not कार्यम् ब्रह्म. अवस्थितः इति उपासते this is one group. Then the next group:

केचित् बहुधा अवस्थितः 'सः एव भगवान् सर्वतोमुखः विश्वतोमुखः विश्वरूपः' इति तं विश्वरूपं सर्वतोमुखं बहुधा बहुप्रकारेण उपासते ॥ ९-१७ ॥

Now शङ्कराचार्य comes to the last part of the श्लोक **बहुधा विश्वतोमुखम्**. So एकत्वेन is अरूप ईश्वर ध्यानम्, पृथक्त्वेन is एकरूप ईश्वर ध्यानम्, विश्वतोमुखम् means विश्वरूप ईश्वर ध्यानम्, एक रूपम्, अनेक रूपम्, अरूपम् all these three are packaged in this one श्लोक. So **केचित्** – some other जिज्ञासु भक्तः, **बहुधा** is in the मूलम् and we have to supply the word अवस्थितः – present in manifold form is ईश्वर. Who is present in manifold form? **सः एव भगवान्** – that very same भगवान् who is symbolized as विष्णु, that finite शान्ताकारम् भुजगशयनम् is only symbolic, भगवान् doesn't have one form only, all the forms are भगवान्'s form. That is why we have भूः पादौ यस्य नाभिर्-विद्यदसु-रनिल, अन्तःस्थम् यस्य विश्वम् सुरनरखगगोभोगिगन्धर्वदैत्यैः ॥ विष्णु सहस्रनाम स्तोत्रम् ॥ all of them are भगवान्. So **सर्वतोमुखः** is equal to **विश्वतोमुखः**, **विश्वतोमुखः** is equal to **विश्वरूपः**. So from **सः एव** onwards upto **विश्वरूपः** is within inverted commas. This is the thinking of जिज्ञासु भक्त. So with this thought **तं विश्वरूपं सर्वतोमुखं बहुधा उपासते**, **बहुधा** is equal to **बहुप्रकारेण**. So **बहुधा** is said in the first line of the paragraph, the meaning is given in the third line, **बहुधा** is equal to **बहुप्रकारेण**, in manifold forms he worships the Lord. जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभृत् देवपूजनम् ॥ उपदेशसारम् ७ ॥ And who is the अष्टमूर्ति ईश्वर? In श्रीदक्षिणामूर्ति श्लोक we are regularly chanting, भूर्भुवःस्थितोऽनिलोम्बरमहर्नाथो हिमांशुः पुमान् इत्याभाति चराचरात्मकमिदम् यस्यैव मूर्त्यष्टकम् ॥ श्रीदक्षिणामूर्ति स्तोत्रम्

९ ॥ पञ्चभूतs are five components of अष्टमूर्ति, then सूर्यः representing all the stars is the sixth component, चन्द्रः representing all the planet and satellites is the seventh component, all the living beings put together जीवः is the eighth component; so five plus two plus one जीवः इति अष्टमूर्ति. इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् । नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्मात् विभोः तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ९ ॥ Some people practice अष्टमूर्ति ईश्वर उपासनम्. All these come under जिज्ञासु भक्तs. The अन्वय is, अन्ये च अपि ज्ञानयज्ञेन यजन्तः (सन्तः) माम् उपासते । (ते) एकत्वेन, पृथक्त्वेन (च उपासते), बहुधा विश्वतोमुखम् (च उपासते) । Continuing;

*Verse 09-16 Introduction;*

यदि बहुभिः प्रकारैः उपासते, कथं त्वाम् एव उपासते इति, अतः आह

In the following श्लोकs sixteen to nineteen, कृष्ण is describing विश्वरूप ईश्वर. Throughout the गीता we find कृष्ण recommends विश्वरूप ईश्वर as the ideal form of सगुण ईश्वर. He doesn't talk much about इष्ट देवता उपासन, that is why description of the physical body of the Lord we don't find in the गीता. In the भागवतम् alone you will find in several places कृष्ण is described as a person. The beauty of the beautiful dark hair, अग्रे पश्यामि तेजो निबिडतरकलायावलीलोभनीयम् ॥ नारायणीयम् १००१॥ onwards केशादि पादान्त वर्णन स्तोत्रम्, पदादि केशान्त वर्णन स्तोत्रम् this is one type of उपासन. शङ्कराचार्य has written many केशादि पादान्त वर्णनम्. For विष्णु Himself he has written two, one केशादि पादान्त and

another पदादि केशान्त. But this इष्ट देवता उपासनम् in which you emotionally appreciate भगवान्'s physical features, भगवद्गीता doesn't dwell on that topic. In the entire eighteenth chapter nowhere you will find the description of physical beauty of कृष्ण; कृष्ण wants us to transcend that particular form. And we are supposed to appreciate physical beauty of भगवान् in the form of every flower, every star, every person, everything that I see. So भगवद्गीता focuses on विश्वरूप ईश्वर भक्ति. Therefore कृष्ण gets an opportunity and therefore from sixteenth to nineteenth verses कृष्ण says I am everything. And since I am everything you can invoke Me in any blessed thing. And therefore शङ्कराचार्य raises this question यदि बहुभिः प्रकारैः उपासते – suppose the जिज्ञासु भक्तs are practicing आदित्य उपासन, चन्द्र उपासन etc., कथं त्वाम् एव उपासते – how can it become विष्णु उपासन? आदित्य उपासन is आदित्य उपासन, चन्द्र उपासन is चन्द्र उपासन. If they are practicing various उपासनs, पृथक्त्वेन (that is based on the word पृथक्त्वेन) in the form of सूर्य, चन्द्र, etc., they meditate, सूर्य उपासन should be called सूर्य उपासन, how can you call it विष्णु उपासन? Because कृष्ण says माम् उपासते. Therefore the question is हे कृष्ण! how can सूर्य उपासन become Your उपासन? How can चन्द्र उपासन become Your उपासन? You are कृष्ण, सूर्य is सूर्य, चन्द्र is चन्द्र, how can it be Your उपासन? For that कृष्ण says I am not Mr. कृष्ण, this is only माया मानुष वेषः, I am really in the form of every blessed thing, and therefore any उपासन is My उपासन only. Tamilnadu उपासन is also India उपासन, Maharashtra उपासन is India उपासन



alone, व्यष्टि is included in समाष्टि. So that is going to be the answer. अतः आह.

Verse 09-16

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ गीता ९-१६ ॥

The essence of this श्लोक is very simple 'I am everything'. The word अहम् is repeated several times to show that I am क्रतुः, I am यज्ञः, अहम् औषधम्, अहम् मन्त्रः, अहम् आज्यम्, अहम् अग्निः, in short, I am everything. We will go to the भाष्यम्.

अहं क्रतुः श्रौतकर्मभेदः अहम् एव । अहं यज्ञः स्मार्तः । किञ्च स्वधा अन्नम् अहम्, पितृभ्यः यत् दीयते । अहम् औषधं – सर्वप्राणिभिः यत् अद्यते तत् औषधशब्दवाच्यम् ।

अहं क्रतुः is equal to श्रौतकर्मभेदः अहम् एव. Here the word क्रतुः means any Vedic ritual, श्रौतकर्म means any ritual prescribed by the वेद. भेदः means any variety, here भेदः should not be translated as difference. भेदः must be translated as any variety of Vedic ritual including सन्ध्यावन्दनम्, अग्निहोत्रम् etc. will come under श्रौतकर्म. Then अहं यज्ञः. In this context, यज्ञः means स्मार्तः – any ritual prescribed by स्मृतिस. Any non-Vedic scripture is called स्मृति like औपासनम् is considered to be स्मार्तकर्म. And daily पञ्चायतन पूजा will come under not श्रौतकर्म but it will come under स्मार्तकर्म only. Therefore non-Vedic rituals also I am. किञ्च स्वधा, शङ्कराचार्य gives two meanings for the word स्वधा. The first meaning is अन्नम् यत् पितृभ्यः दीयते. You have to change the order. यत् अन्नम्

पितृभ्यः दीयते is the order. Whatever पिण्डम् is offered to the ancestors or forefathers at the time of श्राद्धम् etc. During the ancestral rites when we make a ball out of rice called पिण्डम् and when it is offered is called स्वधा. That is why they say when you are regularly eating you are not supposed to make a ball out of it and eat. This is generally given to those who are dead and gone. Fortunately or unfortunately you are live, therefore don't take पिण्डम् now itself. Therefore पिण्ड अन्नम् is generally offered to the departed souls. Some people like to eat the rice balls along with pickle; we are not supposed to do that. So यत् अन्नम् पितृभ्यः दीयते तत् स्वधा and that स्वधा अहम् एव. Then the next word is औषधम्, here for the word औषधम् he gives a contextual meaning and not the regular meaning. Contextual meaning is any food that the living beings consume is औषधम्. स्वधा is the food consumed by the departed souls whereas औषधम् is the food taken by the living souls. One for the departed ones and the other for departing ones. We have to arrange it properly. यत् अन्नम् सर्वप्राणिभिः अद्यते – which is consumed by all the living beings तत् औषधशब्दवाच्यम्. After अहम् औषधं you have to put an endash.

अथवा स्वधा इति सर्वप्राणिसाधारणम् अन्नम् । औषधम् इति व्याध्युपशमार्थं भेषजम् ।

Now he wants to give a second meaning for both the words स्वधा and औषधम्. अथवा – otherwise, स्वधा इति सर्वप्राणिसाधारणम् अन्नम् – the word स्वधा can be taken as the food taken by all the living beings not by the ancestors. We

don't bring in पिण्डम् here. So what will happen to the ancestors? They will be left out, if you ask. In स्मार्त यज्ञs पितृ कर्मs are already included therefore we need not deal that meaning. Therefore the second meaning is any food consumed by living beings is called स्वधा. Therefore he says सर्वप्राणिसाधारणम् अन्नम् स्वधा इति उच्यते. Then what will happen to औषधम्. The word औषधम् must be given a different meaning. He says औषधम् इति व्याध्युपशमार्थं whatever we consume not regularly but whenever we are sick, the medicine that we consume for curing the diseases. व्याधि उपशमः means curing the disease, whatever we consume that is called औषधम्. Any way whatever meaning you give it doesn't matter, because everything is भगवान्. Continuing;

**मन्त्रः अहम्, येन पितृभ्यः देवताभ्यः च हविः दीयते । अहम् एव आज्यं हविः च । अहम् अग्निः, यस्मिन् हूयते सः अग्निः अहम् एव । अहं हुतं हवनकर्म च ॥ ९-१६ ॥**

**मन्त्रः अहम्.** What type of मन्त्र? येन पितृभ्यः हविः दीयते. येन means chanting which, by employing which मन्त्र, येन मन्त्रेण, हविः दीयते – various offerings are made. To whom? पितृभ्यः देवताभ्यः च – for offering to the पितृs also we have to chant मन्त्रs, for offering to the देवताs also we have to chant मन्त्रs. Thus मन्त्र is common in all the वैदिक कर्मs, that मन्त्र I am. So here we are not talking to देवताs, we are not talking about the offerings also, we are talking about the मन्त्र. कृष्ण says that मन्त्र also I am. शब्द ब्रह्म it is called. शब्दब्रह्ममयी चराचरमयी ज्योतिर्मयी वाङ्मयी नित्यानन्दमयी निरञ्जनमयी तत्त्वमयी चिन्मयी । तत्वातीतमयी परात्परमयी

मायामयी श्रीमयी सर्वैश्वर्यमयी सदाशिवमयी मां पाहि मीनाम्बिके  
 ॥ मीनाक्षीस्तोत्रम् ८ ॥ It is supposed to be शङ्कराचार्य's  
 स्तोत्रम्. Here देवी is described as everything. There  
 शब्दब्रह्ममयी, मन्त्र is शब्दब्रह्म चराचरमयी – You are  
 everything. Then अहम् एव आज्यम् is in the मूलम्, is equal to  
 हविः च अहम्. Literally आज्यम् means ghee and शङ्कराचार्य  
 uses the word हविः to indicate that the ghee which is offered to  
 देवताs at the time of the ritual, then अहम् अग्निः is equal to  
 यस्मिन् हूयते सः अग्निः अहम् एव – I am the very fire principle,  
 into which the ghee is offered. It is very similar to ब्रह्मार्पणं ब्रह्म  
 हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥ गीता ४-२४ ॥ It is similar to that.  
 There a difference between ब्रह्मार्पण श्लोक and this श्लोक and  
 we have to apply some technical point which is aside, I will  
 require some time for that, in the next class I will differentiate  
 ब्रह्मार्पणम् and अहम् क्रतुः अहम् यज्ञः. In ब्रह्मार्पणम् also we say  
 ईश्वर is everything, here also we say ईश्वर is everything, but  
 there is a difference between this and that. Very profound thing  
 it is. Finally अहम् हुतम् – I am the हुतम् also, here the word  
 हुतम् means हवनकर्म च. The word हुतम् means the very कर्म  
 itself I am. Previously कारकम्s I am, now क्रिया also I am.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
 पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-16 Continuing:*

अहं कृतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ गीता ९-१६ ॥

Lord कृष्ण pointed out that even ईश्वर भक्तs do not use the भक्ति for the sake of liberation, they become आर्त भक्तs and अर्थार्थी भक्तs and use the भक्ति for worldly benefits only. Whereas there are some fortunate भक्तs instead of using their भक्ति for worldly purposes they want to attain मोक्ष and they are called जिज्ञासु भक्तs. And these जिज्ञासु भक्तs worship the Lord in three different ways depending upon their level of spirituality. And these three different ways are एकरूप भक्ति, which is otherwise called इष्ट देवता भक्ति, the second one is अनेकरूप भक्ति otherwise called विश्वरूप भक्ति and third one is अरूप भक्ति which is अद्वैत विचारः or श्रवण मनन निदिध्यासनम्. And all these three people are seeking मोक्ष only. Even those जिज्ञासु भक्तs who are at the level of इष्ट देवता भक्ति, even they use इष्ट देवता भक्ति for साधन चतुष्टय सम्पत्ति, श्रवणम्, मननम् for those benefits only. And this was mentioned in the second line of verse fifteen एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्. पृथक्त्वेन refers to एकरूप ईश्वर भक्ति, विश्वतोमुखम् refers to अनेकरूप ईश्वर भक्ति, and एकत्वेन refers to अरूप ईश्वर भक्ति.

And having introduced all the three भक्तis कृष्ण wants to elaborate the विश्वरूप भक्ति in these following श्लोकs, because the following tenth and eleventh chapters are

concentrating on विश्वरूप ईश्वर उपासनम् only. Therefore as a prelude to that कृष्ण is giving विश्वरूप वर्णनम् in four verses from fifteenth to nineteenth of this chapter. The message is one only that भगवान् alone is in the form of everything. Since भगवान् is कारणम् and everything else is कार्यम्, कारण भगवान् alone manifests in the form of the कार्य रूप प्रपञ्च. This is the message of which we completed the sixteenth verse in the last class. We saw the भाष्यम् also. I have to give you the अन्वय of this verse. Almost the entire श्लोक is अन्वय only. Only we have to supply the verb भवामि along with everyone. अहम् क्रतुः भवामि, अहम् यज्ञः भवामि, अहम् स्वधा भवामि, अहम् औषधम् भवामि, अहम् मन्त्रः भवामि, अहम् एव आज्यम् भवामि, अहम् अग्निः भवामि, अहम् हुतम् भवामि ।

At the end of the previous class I said the same idea is given in the fourth chapter of the गीता also in the well known श्लोक ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ. There ब्रह्मन् or भगवान् alone is अर्पणम्, हविः, अग्निः, everything is ब्रह्मन्. There also it is said ब्रह्मन् is everything. Here also it is said ब्रह्मन् is everything. And what is the difference between those two statements? Are they identical or different? Even though superficially identical, I said that there is a subtle technical difference with regard to the intended message of that. There the intended message is *Vedantic* message, which शङ्कराचार्य revealed through a profound भाष्यम्. And what is that? Here when you say ब्रह्मन् or भगवान् is everything, भगवान् alone is manifesting in the form of everything, therefore everything is sacred. And therefore you meditate upon the entire creation as the sacred manifestation of the Lord. This is the message in the context of

उपासन. Therefore this is called उपास्य ब्रह्म श्लोक, a श्लोक which talks about उपास्य ब्रह्म, ब्रह्मन् has to be meditated as everything and see everything as sacred.

In fact in this उपास्य ब्रह्म श्लोक everything is described as sacred. Therefore this is the elevation of the universe, divinization of the universe takes place. So world is jacked up. I said that in that place also. World is elevated to a pedestal in the उपास्य ब्रह्म श्लोक. Whereas in the fourth chapter when it is said ब्रह्मन् alone is manifesting in the form of everything, the corollary is since ब्रह्मन् alone is in the form of everything there is nothing other than ब्रह्मन्. And therefore a world कार्य प्रपञ्च doesn't exist separate from ब्रह्मन्. Therefore the world is मिथ्या. It is as good as non-existence. Therefore in उपास्य ब्रह्म context world is glorified as divine, in the ज्ञेय ब्रह्मन् context (fourth chapter is called ज्ञेय ब्रह्म श्लोक. In ब्रह्मसूत्र we used these two words ज्ञेयम् ब्रह्म and उपास्यम् ब्रह्म. In the ज्ञानकाण्डम् context when you say ब्रह्मन् is everything it doesn't mean everything is divine, it means everything is मिथ्या. Therefore here in the उपास्य ब्रह्म context the world is elevated, and in the ज्ञेय ब्रह्म context) the world is falsified or negated. That is ज्ञानकाण्डम् and this is उपासनकाण्डम्. Statements look similar. And in संस्कृत language in the उपास्य ब्रह्म context the सामानाधिकरण्य between ब्रह्मन् and world is called विशेषण विशेष्य भावे सामानाधिकरण्यम्. Whereas in ज्ञेय ब्रह्म काण्डम् where world is negated the सामानाधिकरण्यम् between world and ब्रह्मन् is called बाधायाम् सामानाधिकरण्यम्. Fourth chapter is बाधायाम् सामानाधिकरण्यम् and this श्लोक of ninth chapter is विशेषण

विशेष्य भावे सामानाधिकरण्यम्. Or to put in another language fourth chapter श्लोक is अद्वैत श्लोक and the current chapter श्लोक is विशिष्टाद्वैत श्लोक. Both talk about one ब्रह्मन्, but one is विशिष्टाद्वैतम् and the other is अद्वैतम्. Here the world is presented as divine, there the world is presented as मिथ्या.

किञ्च —

Verse 09-17

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ गीता ९-१७ ॥

विश्वरूप description continues and therefore शङ्कराचार्य introduces this verse with the word किञ्च which means moreover, to continue with the topic विश्वरूप ईश्वर, the following things are also nothing but ब्रह्मन् or ईश्वर. Here कृष्ण gives another list of things to indicate that everything is ब्रह्मन्, a few examples are given and all these words are evident, therefore I will go to the भाष्यम्.

पिता जनयिता अहम् अस्य जगतः । माता जनयित्री । धाता कर्मफलस्य प्राणिभ्यः विधाता, पितामहः पितुः पिता, वेद्यं वेदितव्यम्, पवित्रं पावनम् ओङ्कारः च ऋक् साम यजुः एव च ॥ ९-१७ ॥

पिता is in the मूलम्, is equal to जनयिता which means creator, progenitor, father. Father of what? अस्य जगतः – of this entire creation I am the father. And माता, माता is equal to जनयित्री, progenitrix, the mother of this universe. From the standpoint of ब्रह्मन् component चैतन शक्ति भगवान् is called father, from the standpoint of माया component भगवान् is called



mother. माया दृष्ट्या mother and ब्रह्म दृष्ट्या father. That is simplified by अर्धनारीश्वर. अर्धनारीश्वर is the mixture of ब्रह्मन् and माया, father and mother. The word अस्य जगतः must be read twice, अस्य जगतः पिता अस्य जगतः माता च. So after अस्य जगतः put a full stop. Then after जनयित्री put a full stop. Then the next word is धाता – प्राणिभ्यः कर्मफलस्य विधाता, विधाता means distributor. I am the distributor of कर्मफलस्य – all the पुण्यपाप कर्मस which are all there in potential form, I will manifest those कर्मफलम्s and give every कर्मफलम् to the respective कर्ताs. Therefore विधाता means distributing deliberately. कर्मफलस्य विधाता to whom? प्राणिभ्यः – to every living being not only human being but every living being. Therefore the अन्वय should be प्राणिभ्यः कर्मफलस्य विधाता, that must be order. Then the next word is पितामहः is equal to पितुः पिता, पितामहः means you should not simply translate पितामहः as grandfather. The grandfather is of two types – maternal and fraternal. Therefore शङ्कराचार्य says I am the paternal grandfather, पितुः पिता. Then you have to supply I am also मातामहः. मातामहः also means grandfather, but it is maternal grandfather. So I am पितामहः, I am मातामहः also. These words will be familiar to those people who do तर्पणम् to the ancestors. Therefore पितामहः अहम् अस्मि, मातामहः अहम् अस्मि. Then वेद्यम्, वेद्यम् means the ultimate truth to be known. वेद्यम् is equal to वेदितव्यम्. In the thirteenth chapter ज्ञेयं यत्तत्प्रवक्ष्यामि ॥ गीता १३-१२ ॥ that ज्ञेयम् or in माण्डूक्य the seventh मन्त्र शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ माण्डूक्योपनिषत् ७ ॥ विज्ञेयः the ultimate truth to be known. So वेद्यम् is equal to वेदितव्यम् निर्गुणम् ब्रह्म इत्यर्थः. Then

**पवित्रम्** – I am the ultimate purifier of everything. There are so many local purifiers like sacred rivers, temples etc., but they themselves are not purifiers by themselves but they become purifier only because of the association with the Lord. Why is गङ्गा a purifier? Remember, it gets capacity because गङ्गा is associated with the head of Lord शिव. And गङ्गा is associated with the feet of Lord विष्णु. In त्रिविक्रम अवतार गङ्गा washes the feet of the Lord, therefore शिव शिरस् सम्बन्ध and विष्णु पाद सम्बन्ध. So that there is no need for quarrel between वैष्णवs and शैवs. So गङ्गा is purifier only because of ईश्वर सम्बन्ध. Everything is purifier because of ईश्वर सम्बन्ध. ईश्वर is purifier because of Himself. And therefore ईश्वर is called पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ॥ विष्णुसहस्रनामस्तोत्रम् १० ॥ Therefore He is the ultimate पावनम्. **पवित्रम्** is equal to पावनम्. Then **ओङ्कारः च** – and the great ॐकार which is the essence of all the वेदs which has been churned out by ब्रह्माजि in meditation, remembering तैत्तिरीय शीक्षावल्ली यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संबभूव ॥ तैत्तिरीयोपनिषत् २-१-३ ॥ That ॐकार which is वेदसारः. यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ॥ शुकरहरयोपनिषत् ४७ ॥ That ॐकार also I am. And what about the three वेदs? He says that also I am. They are all separate words, not a समास, ऋक् साम यजुः एव च अहम् अस्मि. शब्द प्रपञ्च I am. अर्थ प्रपञ्च I am. शब्द अर्थ प्रपञ्च I am, शब्द अर्थ अतीत अधिष्ठानम् ब्रह्म also I am. The अन्वय is, अहम् अस्य जगतः पिता माता (च भवामि) । (अहम्) धाता, पितामहः, वेद्यम्, पवित्रम्, ओङ्कारः, ऋक्, साम, यजुः एव च (भवामि) । Continuing;

**किञ्च —**

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ गीता ९-१८ ॥

विश्वरूप ईश्वर discussion continues, therefore शङ्कराचार्य introduces by using the expression किञ्च, i.e., moreover, moreover means to describe the विश्वरूप further the following items also I am. And a big list is given, all of them are evident, भाष्यम् will make this clear. Now we will go to the भाष्यम्.

गतिः कर्मफलम्, भर्ता पोष्टा, प्रभुः स्वामी, साक्षी प्राणिनां कृताकृतस्य, निवासः यस्मिन् प्राणिनो निवसन्ति, शरणम् आर्तानाम् प्रपन्नानाम् आर्तिहरः । सुहृत् प्रत्युपकार अनपेक्षः सन् उपकारी, प्रभवः उत्पत्तिः जगतः, प्रलयः प्रलीयते यस्मिन् इति । तथा स्थानं तिष्ठति अस्मिन् इति, निधानं निक्षेपः कालान्तर उपभोग्यं प्राणिनाम्, बीजं प्ररोहकारणं प्ररोहधर्मिणाम्, अव्ययम् ।

गतिः is the first word, is equal to कर्मफलम्, the word गतिः literally means destination, that which we confront in future. And whatever लोक we reach as our destination after death all those different लोकs including the different bodies which we get later, they are all nothing but the result of our कर्म only. Remember our body also is seen by शास्त्रम् as कर्मफलम् only. If you remember the body as कर्मफलम् we will never accuse भगवान् saying that you have given me a healthy body and unhealthy body, we cannot complain to भगवान् because whatever body I have now is the result of my own कर्म only. Therefore गतिः is equal to destination and is equal to result is equal to कर्मफलम्, the result of our actions. Then भर्ता is equal

to पोष्टा, पोष्टा means the one who nourishes everyone by providing whatever is required. So the caretaker, the nourisher, the supporter, etc. And husband called a भर्ता because in the ancient times husband alone was working and he was providing for the entire family. Now if you call husband a भर्ता, the wife will come with a black flag. Therefore wife also is nowadays भर्त्री. No more भार्या, now she is भर्त्री that is why quarrel also is there because both are the earning members and the head of the family. The word भर्ता means provider or supporter. पुष्पाति इति पोष्टा. And आनन्दगिरि translates पोष्टा as कर्मफलदाता. That is another meaning possible for भर्ता. Because गतिः has been translated as कर्मफलम् and भर्ता is कर्मफलदाता. I am the कर्मफलम् also and I am the कर्मफलदाता also. Then प्रभुः in the मूलम् is equal to स्वामी – I am the master, not only the local master even to the देवताs who are supposed to be celestial master as also ultimate master I am. This means the owner of everything. स्वामी is derived from the word स्वम्, the one who has this स्वम्, स्वम् means wealth. That is why देवस्वम् board, देवस्वम् means देवस्य स्वम् धनम् is called wealth. And स्वामी means the one who is the owner of anything is called स्वामि, and भगवान् says I am the owner of everything. Then साक्षी is equal to प्राणिनां कृताकृतस्य साक्षि, the witness. शङ्कराचार्य doesn't give the meaning of the word साक्षि, we have to apply the meaning as साक्षात् द्रष्टा साक्षि. The one who witnesses everything without undergoing any change, everything directly without undergoing any change, साक्षात् द्रष्टा साक्षि. So the direct perceiver and also changeless perceiver is called साक्षि. साक्षि of प्राणिनां कृत-अकृतस्य. कृतम् means commissions or

doing, and अकृतम् means omissions. So commission of wrong thing, and omission of the right thing. विहित अकरणम् and निषिद्ध करणम्. So कृत-अकृतस्य – commissions and omissions. It is an idiom given in English. Of whom? प्राणिनाम् – of all living beings द्रष्टा, the one who sees the commissions and omissions. Then निवासः means all the fourteen लोकs in which all the living beings reside. Literally निवासः means residence. निवसति अस्मिन् इति निवासः, वासस्थानम्. मधुसूदन सरस्वती says भोगस्थानम्. यस्मिन् प्राणिनः निवसन्ति. The fourteen लोकs in which all the living beings reside all the fourteen लोकs are Me. In this श्लोक अहम् अस्मि is not mentioned, you have to supply that, अहम् गतिः अस्मि, अहम् भर्ता अस्मि, अहम् प्रभुः अस्मि etc., अहम् अस्मि. Then शरणम् means shelter, I am the shelter for all the living beings to provide them freedom from pain. So आर्तानाम् – for all the distressed living beings, आर्त means distressed one, pained one, and प्रपन्नानाम् – those distressed one who have surrendered to the Lord. Not only they are distressed, but they seek help from the Lord. Therefore प्रपन्नानाम् आर्तानाम् आर्तिहरः – the one who removes the pain. You should remember the famous राम स्तोत्रम्. आर्तानामार्तिहन्तारं भीतानां भीतिनाशनम्। द्विषतां कालदण्डं तं रामचन्द्रं नमाम्यहम् ॥ श्री राम स्तोत्रम् २ ॥ So आर्तिहरः one of the names of भगवान् is प्रणतार्तिहरः. Some people have that name. Then the next word is सुहृत्, सुहृत् means प्रत्युपकार अनपेक्षः सन् उपकारी. सुहृत् means उपकारी – the one who does good to others, the one who is a well-wisher. In English there is word samaritan, that is the well-wisher. And the well-wishers are of two types. They will do good to others

but with the hope or expectation that if I do that tomorrow he will also do the same thing to me. With that motive when I do I am not a सुहृत्. But the word सुहृत् is without any expectation I should do, I may not even meet that person in future but still I help. Therefore प्रत्युपकार अनपेक्षः – without expecting any reciprocation, उपकारी – the one helps because of his noble heart. That is why the very word सुहृत् means सु शोभनम् हृत् यस्य सः सुहृत्. The very word सुहृत् means out of his compassion he does and not for any other purpose. Without any axe to grind the one who does unlike the politicians. Then the next word is प्रभवः means उत्पत्तिः. And the word उत्पत्तिः can be understood in two different ways. One is the very उत्पत्ति, the process of the उत्पत्ति, rise, emergence of the world, the very process is भगवान्. Or you can say उत्पत्ति कारणम् is भगवान्, the Source. So उत्पत्ति can be taken in भावार्थे also or अपादानार्थे also. भावार्थः if you take उत्पत्ति means the very process, अपादानार्थः if you take उत्पत्ति means the Source of the creation. मधुसूदन सरस्वती takes the meaning of the Source, सृष्टि कारणम्. Of what? जगतः – the entire creation. Then प्रलयः. Here also two meanings are there. प्रलयः means the very process of dissolution is भगवान्, or the ground in which everything resolves, the resolution ground is also भगवान्. Thus भावार्थे or अधिकरण अर्थे. शङ्कराचार्य takes अधिकरण अर्थः. प्रलीयते यस्मिन् इति प्रलयः. So सृष्टि कारणम् I am, प्रलय कारणम् I am. Then तथा. So also स्थानम्. स्थानम् means स्थिति कारणम् च अहम् अस्मि. तिष्ठति अस्मिन् इति स्थानम्, अधिकरण व्युत्पत्ति, that in which everything rests is also I am. सर्व आधारः सर्व अधिष्ठानम् अहम् अस्मि. Then the next

word is **निधानम्**, **निधानम्** is equal to **निक्षेपः**, **निक्षेपः** means that which exists in potential form. The entire future which exists in potential form, the future generation as well as future things which will be invented, future experiences that we are going to have, everything that is going to come in future but which is now in potential form, this अव्यक्तम् इति अर्थः. So **निक्षेपः** means अव्यक्त प्रपञ्चः, कारण प्रपञ्चः. Literally it means deposit, like bank deposit our future experiences we have all deposited in the कर्म bank for which the manager is चित्रगुप्तः. This कर्म bank which is taken care of by चित्रगुप्त bank manager, in that bank we have already deposited in the form of पुण्यम् and पापम्, that alone is going to come in the form the old age, the disease, the suffering, the पुनर्जन्म. Therefore the word **निक्षेपः** means deposit for future consumption or future withdrawal depending upon the maturity. So he says कालान्तर उपभोग्यम् – that which is to be consumed in future, कालान्तर means future, उपभोग्यम् means to be consumed, प्राणिनाम् means for all living beings is called **निधानम्**. Then बीजम् which means प्ररोहकारणं प्ररोहधर्मिणाम् – the cause of प्ररोह or emergence. प्ररोहधर्मिणाम् of everything that is going to यम्. In short, the माया तत्त्वम् in which everything is there which is going to appear later. So प्ररोहकारणं प्ररोहधर्मिणाम्. The difference between **निधानम्** and **बीजम्** is very subtle only. The word **निधानम्** is what has been already deposited, whereas the word **बीजम्** means that which we can deposit hereafter for future growth, that potential possibility is called **बीजम्** and that possibility which has been already tapped is called **निधानम्**. So tapped possibility is **निधानम्** and

untapped possibility is called **बीजम्**. All the tapped and untapped possibilities are nothing but Me. And which is **अव्ययम्** – inexhaustible. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-18 Continuing:*

**तथा स्थानं तिष्ठति अस्मिन् इति, निधानं निक्षेपः कालान्तर  
उपभोग्यं प्राणिनाम्, बीजं प्ररोहकारणं प्ररोहधर्मिणाम्, अव्ययम्।**

The three types of उपासनs practiced by the जिज्ञासु भक्तs are talked about by the Lord in this portion. एकरूप ईश्वर उपासन, अनेकरूप ईश्वर उपासन leading to अरूप ईश्वर निदिध्यासनम्. Having introduced these three types of meditation in the fifteenth श्लोक, then in the following four verses sixteenth to nineteenth श्लोक कृष्ण talks about विश्वरूप ईश्वर showing that He alone is in the form of everything. The logic for that must be very clear. भगवान् is everything because भगवान् is कारणम् of everything. This principle we should always remember why भगवान् is everything. Suppose I ask you a question, what should be your answer? भगवान् is everything because भगवान् is the कारणम् of everything. Gold is all ornaments because gold is the cause of all ornaments. And therefore कृष्ण takes a list of things and points out that all these things are nothing but Me and Me alone. In that we were seeing the eighteenth श्लोक where भगवान् gives a list गतिः, भर्ता, प्रभुः, साक्षी, निवासः, शरणम्, सुहृत्, प्रभवः, प्रलयः, स्थानम्, प्रभवः, प्रलयः, स्थानम् refer सृष्टि-स्थिति-लय कारणम्. प्रभवः is सृष्टि कारणम्, स्थानम् is स्थिति कारणम्, प्रलयः is लय कारणम्. And निधानम् I alone is in the form all the कर्मs accumulated by all the जीवराशिs, which alone later become the

कर्मफलम्. Therefore all the कर्म deposits in the कर्म bank of the Lord that also I am. Upto that we saw in the last class.

The last word is बीजम्, बीजम् means शङ्कराचार्य pointed out प्ररोहकारणम्. प्ररोह means उत्पत्ति or origination and growth. Origination and growth together is called प्ररोह. कारणम् means the cause. Therefore बीजम् means भगवान् is the cause for the origination and growth of everything in the creation. प्ररोहधर्मिणाम् the origination of everything, that is subject to origination. What type if seed is भगवान्? अव्ययम्. अव्ययम् is adjective to बीजम्. So अव्ययम् and बीजम् are not two separate descriptions and अव्ययम् is adjective to बीजम्. अव्ययम् means inexhaustible seed of everything. Every other seed will produce a tree and it will destroy itself. But भगवान् is a unique seed from whom सृष्टि after सृष्टि after सृष्टि keep coming but भगवान् as a seed never gets exhausted, therefore He is called inexhaustible seed of the entire creation. Of course when we say भगवान् we should include both ब्रह्मन् and माया together. ब्रह्मन् by itself cannot be the कारणम्, माया by itself cannot even exist. Therefore भगवान् is the कारणम् means माया सहितम् ब्रह्मन् is the seed of everything. Of this the word अव्ययम् शङ्कराचार्य is going to explain in the next paragraph.

यावत्संसारभावित्वात् अव्ययम् । न हि अभीजं किञ्चित् प्ररोहति ।  
नित्यं च प्ररोहदर्शनात् बीजसन्ततिः न व्येति इति गम्यते ॥ ९-१८  
॥

Why do we say भगवान् is inexhaustible seed, शङ्कराचार्य explains here. यावत्संसारभावित्वात् – because भगवान् as the seed continues to exist eternally. यावत्संसार

means as long as the creation continues, which is an eternal process, so long भगवान् also will continue as the seed of the creation. Therefore यावत्संसारभावित्वात् – because of the existence of the seed as long as the creation exists भगवान् is called अव्ययम् बीजम्. And न हि अबीजं किञ्चित् प्ररोहति – every time we discover a new plant or a new species or even a mutated mosquito ( they keep inventing new repellents liquid to drive away and they call it All Out, thinking that all the mosquitoes are out but what happens is all the people are out. That means the mosquitoes are able to mutate into newer and newer version by the time the producer produces the next version, the next generation is not an improved medicine and the improved version and by the time the producers are able to produce the next liquid; the mosquitoes life period is two-three days, therefore the next generation is not an improved repellent but improved version of mosquitoes, they hover around the so called Good knight liquid. From that what does it mean? Newer and newer species are coming, mutated versions are coming and if newer things should come, the possibility potential must be there. Where is that potential? कृष्ण says that potential is also in Me. Therefore He न हि अबीजम् – without that potentiality किञ्चित् न प्ररोहति – newer and newer versions cannot arise in the creation. And therefore potentiality is Infinite and also inexhaustible. Not only that now they are creating cross breeds also. Therefore we talk about rabbit's horn as nonexistence, but now what they have done is they have crossed a particular antelope and the rabbit and the cross breed has come called jackalope, and that jackalope exactly looks like a rabbit with

horn. Therefore hereafter we cannot say habits horn. But anyway we have to say rabbit doesn't have horn only the jackalope has horn. What I am saying is even cross breeds are being created and if new species come for that also potential has been provided in the बीजम् called ईश्वर. Therefore अबीजं न प्ररोहति double negative. Therefore सबीजम् एव प्ररोहति. That बीजम् is भगवान्. And नित्यं च प्ररोहदर्शनात् – and since constantly new arrivals are experienced by us, बीजसन्ततिः – the series of बीजम् in the form of भगवान्, बीजसन्ततिः means the flow of बीजम् in the form of भगवान् न व्येति – never gets exhausted. न व्येति is the explanation of अव्ययम्. इति गम्यते, गम्यते means this has to be inferred by us. It is because potentiality is not प्रत्यक्ष गोचरम्, whatever is not प्रत्यक्ष गोचरम् is अनुमान गोचरम्. Therefore शङ्कराचार्य says गम्यते which means अनुमीयते – it has to be inferred by us. Therefore भगवान् is अव्ययम् बीजम् भवति. The अन्वय is, (अहं) गतिः, भर्ता, प्रभुः, साक्षी, निवासः, शरणम्, सुहृत्, प्रभवः, प्रलयः, स्थानम्, निधानम्, अव्ययम् बीजम् (च भवामि) । Continuing;

किञ्च —

Verse 09-19

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसत्त्वाहमर्जुन ॥ गीता ९-१९ ॥

In this श्लोक भगवान् presents Himself as the powerful सूर्य भगवान् because of whom the very life is possible on the earth. How भगवान् as सूर्य is extremely powerful source of light and heat, how सूर्य भगवान् absorbs waters and form the clouds in the atmosphere and thereafter सूर्य भगवान् with the help of

वायु भगवान् is responsible for the rainy season also. Through summer reason water is sent upwards and through rainy season water is sent downwards. You can imagine for desalination how much expenditure the government has to incur to make sea water into potable water, but भगवान् has given the most powerful desalination plant, the cheapest one, we need not do anything, we only should maintain the environment. As long as we follow कर्मयोग, पञ्चमहायज्ञ properly भगवान् will preserve the desalination plant in the form of summer and rainy season. Thus भगवान् is सूर्य भगवान्, भगवान् is rain also. Through the rain भगवान् Himself is responsible for the food grains also, which is responsible for the lifespan of every living being. Thus सूर्यः, वर्षः, अन्नम्, जीवनम् (the lifespan). And if you violate the rule भगवान् himself appears in the form of famine, when there is famine भगवान् who is अमृतम्, cause of longevity the same भगवान् will become the cause of मृत्युः also. अमृतम् अपि अहम् अस्मि, अमृतम् means जीवन कारणम् अहम् एव, मृत्युः अपि अहम् अस्मि, मरण कारणम् अपि अहम् एव. Sometimes they will show the draught hit area where the cattle and all other would be dead and bones we will be seeing. This is also भगवान्, that is also भगवान्. This is the essence of the श्लोक and we will go to the भाष्यम्.

तपामि अहम् आदित्यो भूत्वा कैश्चित् रश्मिभिः उल्बणैः । अहं वर्षं कैश्चित् रश्मिभिः उत्सृजामि । उत्सृज्य पुनः निगृह्णामि कैश्चित् रश्मिभिः अष्टभिः मासैः पुनः उत्सृजामि प्रावृषि ।

तपामि is in the मूलम्, which means I shine fiercely, I heat up the entire earth. How? आदित्यः भूत्वा – by becoming

सूर्यः. How? कैश्चित् रश्मिभिः – with the help of the powerful hot scorching rays of the summer season. That is why कैश्चित् रश्मिभिः means the rays of the summer season. Whereas the rays of the सूर्य in the winter season will be so pleasant, you go to cold countries or north India, you are walking towards केदारनाथ when all around there is so cold the very same rays of the Sun will be so pleasant. Therefore with the help of the scorching rays of the summer sun, उत्बणैः, उत्बणम् means fierce, powerful, intense, उत्बणैः कैश्चित् रश्मिभिः अहम् तपामि – I shine, I scorch the earth. Then अहं वर्षं कैश्चित् रश्मिभिः उत्सृजामि – and with the help of some other rays I release the waters gathered in the sky, with the blessing of the सूर्य भगवान् himself, अहं वर्षम् उत्सृजामि – I release the waters उत्सृज्य पुनः निगृहामि – after releasing the water for the benefit of humanity the rest of the waters will join the ocean and in the next summer season again I activate my desalination plant. And therefore उत्सृज्य – after releasing water in the rainy season, पुनः निगृहामि – once again I absorb, निगृहामि means I absorb the waters, कैश्चित् रश्मिभिः – with the help of the fierce scorching rays. For how many months? अष्टभिः मासैः – for eight months I absorb waters and during four months from June to September that is our southwest monsoon, during those four months I release water. Eight months absorption, four months release from the standpoint of India in general. Therefore शङ्कराचार्य is talking from other parts as he is from केरल, therefore he says eight month absorption and four months release of water. So अष्टभिः मासैः निगृहामि, अष्टभिः मासैः should go with निगृहामि, then पुनः – once again during four

months, प्रावृषि, प्रावृड् means वर्ष ऋतुः. Rainy season is called प्रावृड्. During the rainy season, वर्षा काले उत्सृजामि – once again I rain. शङ्कराचार्य writes उत्सृजामि twice to show that it is a repeated process. Continuing;

**अमृतं च एव देवानाम् । मृत्युः च मर्त्यानाम् । सत् यस्य यत् सम्बन्धितया विद्यमानम् । तद्विपरीतम् असत् च एव अहम् अर्जुन ।**

Now शङ्कराचार्य comes to the second line **अमृतम् च एव** – I am the अमृतम्, **अमृतम्** means the cause of immortality. For whom? **देवानाम्** – देव's immortality is because of My blessings only and of course they have done the कर्म for that but I alone bless them with immortality as a कर्मफलदाता. And when we say immortality we should remember it is not absolute immortality because देव's also if they don't gain knowledge, ते तं भुक्त्वा, they will also have पुनर्जन्म, therefore it is आपेक्षिक अमृतत्वम्. And the word अमृतम् can be taken as the अमृत पानम् of the देव's which is symbolically presented in the पुराण's, देव's nectar which is the cause of immortality. Therefore अमृतम् can be taken as nectar also or अमृतम् can be taken as water also which is the cause of long life of humanity. Thus अमृतम् can be taken in both ways, but शङ्कराचार्य takes **देवानाम् अमृतम्** – the nectar of देव's. Then after **देवानाम्** we have to put a full stop. **मृत्युः च मर्त्यानाम्** – and I am the cause of mortality of the human beings on the earth. **मर्त्यानाम्** – of the mortal ones, **मृत्युः च** – I am mortality or I am यमधर्म राजा with regard to the human beings. And you have to read it properly. **अमृतं च एव देवानाम्**, you should give a gap, **मृत्युः च मर्त्यानाम्**. If you

wrongly read what will happen? The whole meaning will go topsy-turvy. You should not read it as देवानाम् मृत्युः, but देवानाम् अमृतम् and मर्त्यानाम् मृत्युः. You have to split properly. Then comes the last part of the श्लोक. सत् असत् च अहम्. सत् means existent thing, I am the existent one also. असत् means I am the nonexistent one also. I am both the existence and the nonexistence. शङ्कराचार्य explains that.

सत् यस्य यत् सम्बन्धितया विद्यमानम् । – so whatever is available in association with a particular locus or plane that object is called existence. What is the definition of existent object? Whatever is available in association with a particular time and place that is called existent thing. So what शङ्कराचार्य wants to say is whenever you talk of an existent thing you should always refer to the locus of its existence. Because whatever is existent in a particular locus that itself is nonexistent with regard to some other locus. Therefore the law is you can talk of existent thing and nonexistent thing only with regard to a particular locus – locus of time also, locus of space also. Now we are all existent with regard to this century, we cannot claim we are always existent. But we ourselves are nonexistent with regard to some other place and we ourselves will become nonexistent with regard to some other time also. Therefore whenever you talk of सत् it must be देश काल सम्बन्धितया यत् सत् that also I am. That is why यत् सम्बन्धितया means यत् देश काल सम्बन्धितया – in connection with space time locus, विद्यमानम् – whatever is available is called सत्. And what is असत्? तत् विपरीतम् – the opposite is called असत्, nonexistence. And what is that? Whatever is



nonexistent with regard to a particular देश काल is called असत्. And here what शङ्कराचार्य wants to convey is even when you say a thing is nonexistent with regard to a particular देश काल, remember the very same nonexistent thing is existent with regard to another particular देश काल. One man says I have no money, because of recession money is not there means I have no money. You should never say money is not there everywhere, I have no money but the very same money is somewhere else. Similarly, जलम् is not there. Water is not there means water is not there here, but remember water is elsewhere. Therefore whatever we claim as nonexistent that is nonexistent यत् सम्बन्धितया – with regard to a particular locus both the existent and nonexistent thing relatively existent and relatively nonexistent things I am. What is the final translation? I am both relatively existent and relatively nonexistent things. तत् विपरीतम् means relatively nonexistent, असत् च एव – this is the meaning of the word असत्, both are अहम् एव अर्जुन.

न पुनः अत्यन्तम् एव असत् भगवान् स्वयं । कार्यकारणे वा सदसती ॥

ये पूर्वोक्तैः अनुवृत्तिप्रकारैः एकत्व-पृथक्त्व-आदि-विज्ञानैः यज्ञैः मां पूजयन्तः उपासते ज्ञानविदः, ते यथाविज्ञानं माम् एव प्राप्नुवन्ति ॥ ९-१९ ॥

शङ्कराचार्य adds a note. When कृष्ण says I am सत् and असत् it means I am existent and nonexistent. And when you translate existent and nonexistent you should add the adjective properly, relatively existent and relatively nonexistent. But never translate the word असत् as absolute nonexistent. Then

what will be the problem? भगवान् will say I am absolutely nonexistent also. If भगवान् is absolutely nonexistent, then he cannot be all these things described above. Therefore he adds a note the word असत् should be translated as relative nonexistence and not absolute nonexistence like शश शृङ्ग, rabbit's horn, that is not the meaning of the word असत्. Therefore he says न पुनः, पुनः means on the other hand, भगवान् अत्यन्तम् एव असत् न – भगवान् is not absolute nonexistence, स्वयम् – by himself. He is only relative nonexistence about which we talk about all the time. And then शङ्कराचार्य feels that this concept may be a little bit difficult to understand. So he wants to give a second explanation for the word सत् and असत्, which is easier explanation.

The first explanation is that सत् means relative existence, असत् means relative nonexistence, which is different from absolute nonexistence.

If a student says I am not able to understand the difference between relative nonexistence and absolute nonexistence; for me to understand the बुद्धि is nonexistent; therefore you please explain differently. Then शङ्कराचार्य says I will give you a simple explanation.

सत् means कार्यम्, सत् has got a different meaning called कार्यम्, any product is called सत्. And the असत् means कारणम्, any cause is called असत्. Therefore when भगवान् says I am सत् and असत् it means I alone am in the form of कार्यकारण प्रपञ्च. And in that meaning alone तैत्तिरीयोपनिषत् uses the expression

असद्वा इदमब्र आसीत् । ततो वै सदजायत । तदात्मान  
स्वयमकुरुत ॥ तैत्तिरीयोपनिषत् २-६-७ ॥

In that तैत्तिरीय portion असद्वा इदमब्र आसीत्, असत् means कारणम्. ततो वै सद् अजायत, सत् means कार्यम्. Therefore शङ्कराचार्य says वा, वा means otherwise, सदसती – the word सत् and असत् occurring in the मूलम् as सत् असत् च is here called as सदसती, can have a second meaning also, that is कार्यकारणे – cause and effect. And this I have explained in तैत्तिरीयोपनिषत्, why effect is called सत् and why cause is caused असत्, I have explained in तैत्तिरीय, you are supposed to remember, but I am not able to resist, therefore I will give you the reason. Why any product called is सत्, existence? Because product alone is available for transaction. Anything only when it is produced it is available for transaction, until it is produced even though it may be there in potential form it is not available for transactions and therefore we will treat it as nonexistent only. When we have got the milk, in the milk butter is there but until you extract the butter, butter is in the milk but it is not available for transaction. Therefore if somebody asks you the question, do you have butter what will be your answer? You will say I don't have butter even though it is there. Similarly when sesame seeds are there but until the oil is extracted you will say oil is not there. Therefore what is potentially there in causal form is as good as nonexistent, whatever has been tapped alone is existent. Therefore कार्यम् is treated as existent and व्यवहार योग्यत्वात्, कारणम् is treated as nonexistent व्यवहार अयोग्यत्वात्. Therefore कार्यकारणे. Now शङ्कराचार्य writes the concluding note. ये ज्ञानविदः, ये is the beginning of the

paragraph and **ज्ञानविदः** is in the next line. **ये ज्ञानविदः** means those who understand **भगवान्** in this manner, that means **एकरूप, अनेकरूप, अरूप**, those who understand **भगवान्** in this manner, **ज्ञानविदः बहुवचनम्, पूजयन्तः माम् उपासते** – practice anyone of these three meditations and worship Me through the meditation itself. Practice of meditation itself is a type of **पूजा** only. Therefore **पूजयन्तः सन्तः ये ज्ञानविदः माम् उपासते** – those people worship Me in the form of these three types of meditation. And what are they? **एकत्व-पृथक्त्व-आदि-विज्ञानैः** – with the vision of **एकरूप ईश्वर, अनेकरूप ईश्वर, and अरूप ईश्वर**. The words **एकत्वम्** and **पृथक्त्वम्** we have already seen before. They occurred in the second line of verse fifteen of this chapter **एकत्वेन पृथक्त्वेन, शङ्कराचार्य** is reminding us. In these methods; and not only that he also tells **पूर्व उक्तैः** – which have been already told. So don't read it as a new information. You should be able to connect with the fifteenth **श्लोक**. **अनुवृत्तिप्रकारैः** – in this sequential method And what is the sequence? **एकरूप ईश्वर इष्ट देवता**, then **इष्ट देवता** should become **विश्वरूप ईश्वर**, and then **विश्वरूप** should become **अरूपम्**. **मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना ॥ गीता ९-४ ॥** So in this sequence if people follow the meditation what will happen to them? **ते** – those meditators, **माम् एव प्राप्नुवन्ति** – they will ultimately come to Me, **यथाविज्ञानम्** – in keeping with their method of meditation. That means as the meditation is, so the **फलम्** will be. If they say I want to be always **दास** of **भगवान्**, there are people who long for this, and if they say I don't want to become, and I have told you the logic – I want to consume sugar and I don't want to become sugar, remember

whether you become sugar or consume sugar ultimately there will be one left out, isn't it? Because even when you consume sugar, sugar consumer will become अद्वैतम् only. But there are people who claim I don't want सोऽहम्, I want only दासोऽहम्, भगवतम् is full of such prayers by some wonderful भक्तs and they say I don't want मोक्ष at all, I want to be in your presence looking at you केशादि पादान्तम् beauty I want to enjoy. भगवान् says nothing wrong. If you love द्वैतम् continue in द्वैतम्, remember *Advaitin* never wants to force अद्वैतम् on anyone. Only when the *dvaitin* becomes dissatisfied with द्वैतम् परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥ मुण्डकोपनिषत् १-२-१२ ॥

Only when he himself voluntarily says I want to go beyond then alone, otherwise we say be in the presence of the Lord, enjoy as much as you want. One lady came and told I want to take part in रासक्रीडा with भगवान्. That is my goal. In one जन्म or the other I want to dance with भगवान्. I want to enjoy as one of the गोपीs.

केशपाशधृतपिच्छिकाविततिसञ्चलन्मकरकुण्डलम् ॥  
नारायणीयम् ६९-१ ॥

Hearing this we ourselves feel like dancing. So beautiful नारायणीयम् श्लोक. his presence. Yada विज्ञानम् mam एव

So यथाविज्ञानं माम् एव प्राप्नुवन्ति. The अन्वय is, हे अर्जुन! अहम् तपामि । अहम् वर्षम् निगृह्णामि उत्सृजामि च । अहम् एव अमृतम् मृत्युः च (भवामि) । (अहम्) सत् असत् च (भवामि) । More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-19 Continuing:*

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसत्त्वाहमर्जुन ॥ गीता ९-१९ ॥

कृष्ण talked about three types of ईश्वर ध्यानम्s in the fifteenth verse in the form of एकरूप ईश्वर, अनेकरूप ईश्वर and अरूप ईश्वर ध्यानम्. The first two come under सगुण उपासनम् and the third one comes under निर्गुण निदिध्यासनम्. And after going through the first two a person cannot directly go to third one, between the second meditation and the third one there is an intermediary step which is वेदान्त श्रवणम् and मननम्. And all these three were pointed out in the fifteenth श्लोक and thereafter from sixteenth to nineteenth कृष्ण highlighted the second type of meditation which is अनेकरूप ध्यानम् otherwise called विश्वरूप उपासनम्. In the entire मध्यम षट्कम् from the seventh chapter upto twelfth chapter कृष्ण is focusing on विश्वरूप ईश्वर उपासनम् only. The culmination comes in the eleventh chapter. And all these श्लोकs are preparation for that. And while talking about विश्वरूप ईश्वर कृष्ण highlighted भगवान् as सूर्य रूपः or सूर्य form, because in the वेदs सूर्य worship is highlighted as a great form of पूजा, because the entire सन्ध्यावन्दनम् which is the most fundamental spiritual साधन is सूर्य नारायण वन्दनम् only. कृष्ण acknowledges the Vedic importance given to सूर्य भगवान् by spending a special verse, the nineteenth verse is सूर्य नारायण representing विश्वरूप ईश्वर. And we completed the भाष्यम् of that in the last class,

now we have to enter the twentieth verse and from the twentieth verse onwards कृष्ण wants to highlight the motive.

Until now the type of ईश्वर that is worshipped, hereafter the type of motive that we can have. And कृष्ण wants to discourage आर्त भक्ति and अर्थार्थी भक्ति, which comes under materialistic motive and कृष्ण wants to highlight जिज्ञासु भक्ति which is spiritual motive. So criticism of material motive and glorification of spiritual motive. Now verse twenty and twenty-one is the criticism of worldly motives, otherwise called सकाम भक्ति निन्दा निष्काम भक्ति स्तुति. And this is not a new issue, कृष्ण has already talked about it in the second chapter in a very strong language

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ गीता २-४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ गीता २-४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ गीता २-४४ ॥

सकाम भक्तः will never understand the significance of वेदान्त. And therefore त्रैगुण्यविषयाः वेदाः all are very important श्लोकः. That is repeated in these verses. We will read introduction to verse twenty.

*Verse 09-20 Introduction;*

ये पुनः अज्ञाः कामकामाः —

*Verse 09-20*

त्रैविद्या मां सोमपाः पूतपापा



यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ गीता ९-२० ॥

So ये पुनः अज्ञाः – unfortunately there are some ignorant people, here ignorant people means not knowing the difference between सकाम भक्ति and निष्काम भक्ति, just as we talk about नित्य-अनित्य-वस्तु विवेक here these people do not have सकाम भक्ति निष्काम भक्ति विवेक is not there. The superiority of निष्काम भक्ति they do not know. Therefore they are trapped in सकाम भक्ति. The language I use is the religious materialism and religious spirituality. Ninety nine percent get trapped in religious materialism and only one percent comes to religious spirituality. Therefore अज्ञाः सकाम निष्काम भक्ति विवेक रहिताः. And therefore only कामकामाः, कामकामाः is another word for सकाम भक्ताः. The first काम refers to अनात्मा. In this compound word कामकामाः which is borrowed from गीता itself, the word कामकामाः comes in the verse twenty-one fourth line that शङ्कराचार्य borrows, in the word कामकामाः the first काम refers to worldly goals अनात्मा. कर्म व्युत्पत्ति काम्यन्ते इति कामाः अनात्मा विषयाः. The second काम means desire. And therefore the compound means those who have desire for अनात्मा विषय and therefore it means सकाम भक्ताः. And what do they do? They use all the religious rituals; rituals can be used for मोक्ष also, it can be used for worldly benefits also. They vote for the worldly benefits instead of मोक्ष. Remember my example bringing गङ्गा जलम् from काशि गोमुख, हरिद्वार etc., and that गङ्गा जलम् has to be utilized for great things but they use it for washing the floor. Using गङ्गा

जलम् for floor washing is ridiculous we know, so also using ritual for family benefits is also as ridiculous as using गङ्गा जलम् for washing the floor. That is the essence of this श्लोक. Now we will read the भाष्यम्.

**त्रैविद्याः ऋग्यजुःसामविदः मां वस्वादिदेवरूपिणं सोमपाः सोमं पिबन्ति इति सोमपाः, तेन एव सोमपानेन पूत-पापाः शुद्धकिल्बिषाः, यज्ञैः अग्निष्टोमादिभिः इष्ट्वा पूजयित्वा स्वर्गतिं – स्वर्गगमनं स्वर्गतिः ताम् प्रार्थयन्ते । ते च पुण्यं पुण्यफलम् आसाद्य सम्प्राप्य सुरेन्द्र-लोकं शतक्रतोः स्थानम् अश्नन्ति भुञ्जते दिव्यान् दिवि भवान् अप्राकृतान् देव-भोगान् देवानां भोगाः तान् ॥ ९-२० ॥**

So the सकाम भक्ताः are described here. **त्रैविद्याः** is in the मूलम्, is equal to **ऋग्यजुःसामविदः** – those who are the knowers and the practitioners of the three वेदः ऋग्, यजुः and साम; अथर्वणवेद is not mentioned because अथर्वणवेद is not utilized in the regular rituals, and therefore **त्रैविद्याः**. So तिस्रः विद्याः येषां ते त्रिविद्याः. त्रिविद्याः एव त्रैविद्याः. Knowers of *Vedic* rituals. And what do they do? **माम् प्रार्थयन्ते** – they worship Me through the *Vedic* rituals. And what type of Me? They don't worship Me directly but they worship Me who am present in the form of various देवताः. And who are the देवताः? **वसु-आदि-देव-रूपिणम्** – अष्टवसवः एकादश रुद्राः, द्वादश आदित्याः, इन्द्रः प्रजापतिः च, thirty-three देवताः are specially invoked in *Vedic* rituals. They are called त्रयस्त्रिंशत् हविर्भुजः. हविर्भुजः means receiving oblations in the याग. And thirty-three देवताः are enumerated अष्टौ वसव एकादश रुद्रा द्वादशादित्याः इन्द्रः प्रजापतिः च. This came in बृहदारण्यकोपनिषत् third chapter

ninth section second मन्त्र of शाकल्य ब्राह्मणम्. So वसु-आदि-देव-रूपिणम् – भगवान् is invoked in the form of these thirty-three oblation receivers. So वरुणादिदेवरूपिणं माम्. And while doing the rituals what do they do? सोमपाः – and these rituals they divide into three groups, seven सोमयज्ञाः, सप्त पाकयज्ञाः, सप्त सोमयज्ञाः and सप्त हविर्यज्ञाः. Of them सप्त सोमयज्ञाः are considered to be extremely important. I had talked about this in the संस्कार talk. I gave nine talks on forty-one संस्कारs, there twenty-one main संस्कारs are हविर्यज्ञ, सोमयज्ञ and पाकयज्ञ. Here कृष्ण used the word सोमपाः therefore कृष्ण is referring to seven सोमयागs. And of the seven सोमयागs the most fundamental one is अग्निष्टोमः, and that is why शङ्कराचार्य uses the word अग्निष्टोम. Why does he chose अग्निष्टोम सोमयाग? Because कृष्ण uses the word सोमपाः, therefore अग्निष्टोमादि सप्त सोमयाग. अग्निष्टोम, ज्योतिष्टोम, आप्नोर्याम, वाजपेय etc., are enumerated in संस्कार talk. वाजपेय याग comes under one of the great सोमयाग, and the one who perform that is called वाजपेयी and वाजपेयी means you must remember one of our prime-ministers was वाजपेयी whether he has done वाजपेय I doubt but he belongs to वाजपेयीs. Thus we had all these people in our culture. Anyway सोमपाः is equal to सोमं पिबन्ति इति सोमपाः – those who take सोमरस as the प्रसादम् after offering that in the ritual. सोम is the juice extracted from सोम creeper, it is a creeper which has to be crushed. For crushing also there are मन्त्रs, सोम सवनम् it is called, at a particular time they have to do three times a day, because सोमयाग runs for many days. Therefore each day they have to crush in the morning, afternoon and evening and

thereafter offer in the next day, it is a very huge and elaborate ritual. Many people translate सोमरस as a type of liquor and all, all these are not true, it is nothing but a रस taken from a creeper and even if it has got some intoxicating power, remember they are going to drink and not in glasses and all, it will be taken a drop in उद्धरणि as प्रसाद. Now they are propagating सोमयाग means liquor drinking. So they say we do it in the party. Remember it has nothing to do with liquor and all of them, it is a special creeper special juice taken as प्रसाद after offering. Therefore सोमपाः, and तेन एव सोमपानेन – by taking that प्रसाद and प्रसाद should be taken after doing the याग. It is not like some people attending the पूजा at the last moment when the प्रसाद is distributed, no, they have to perform the ritual and take the प्रसाद. And सोमपानेन पूत-पापाः, पूत-पापाः is in the मूलम्, is equal to शुद्धकिल्बिषाः, पूतम् means शुद्धम्, शुद्धम् means free from, शुद्धम् should be translated here as free from, किल्बिषम् means पापम्, so शुद्धकिल्बिषाः means निरस्तपापाः, and these people यज्ञैः is in the मूलम्, is equal to अग्निष्टोमादिभिः सप्त सोमयज्ञैः – with the help of seven सोम यज्ञs, इष्ट्वा is in the मूलम्, is equal to पूजयित्वा – they worship the Lord, and while doing the सोमयाग we have got to do the सङ्कल्प. In the सङ्कल्प what do we say? When you are doing नमस्कार in the temple, watch your mind what do you ask the Lord. Ninety nine percent what do we do? Various family members we enumerate; कृष्ण tells that is foolish. Here he says they ask for स्वर्गगमनम्, स्वर्ग also comes under अनात्मा, family comes under अनात्मा. These people vote for either इह लोक अनात्मा or पर लोक अनात्मा. Therefore स्वर्गतिम् is in

the मूलम् स्वर्गगमनम् is equal to स्वर्गतिः. Parenthesis. Here स्वर्गतिम् you have to split it properly, you should not split it as स्वर्ग plus तिम्, but split it as स्वर plus गतिम् is स्वर्गतिम्, स्वर means सुवर् लोकः, सुवर् लोकः means स्वर्ग लोकः. Therefore शङ्कराचार्य translates it as स्वर्गगमनं स्वर्गतिः. This is in the parenthesis. ताम् प्रार्थयन्ते – they vote for अनात्मा. What will भगवान् do? भगवान् is keeping मोक्ष ready and almost he is about to handover but this person says some family member or other family member, therefore भगवान् is forced to take back the मोक्ष and put it in his pocket. In the मूलम् class I have said भगवान् has got two hands in one pocket there is धर्म अर्थ काम and in another there is मोक्ष. One hand भगवान् uses all the time and the मोक्ष hand is paralyzed and stuck because nobody is asking for मोक्ष. And therefore he has to do some physiotherapy when somebody goes to Him and ask for ज्ञान वैराग्य सिद्ध्यर्थम्. कृष्ण says nobody asks. Therefore what do they do? ते च पुण्यम् is in the मूलम्, is equal to पुण्यफलम्, पुण्यफलम् is स्वर्गम्, आसाद्य – they attain, आसाद्य is equal to सम्प्राप्य, that पुण्यफलम् is सुरेन्द्र-लोकम् is equal to शतक्रतोः स्थानम्, इन्द्र is called शतक्रतुः – the one who has done hundred यागs, क्रतुः means यागः, शतक्रतुः means शतम् क्रतवः यस्य – the one who has done hundred यागs because to get इन्द्र पदवि we have has to perform hundred यागs. And therefore इन्द्र is called शतक्रतुः. And स्थानम् means his सुवर् लोकः, आसाद्य – they will reach. In the स्वर्ग लोक what do they do? They are not going to attend Vedantic classes, in the स्वर्ग लोक they अश्नन्ति is equal to भुञ्जते – they thoroughly enjoy खावो पियो मजा करो, partying is the only thing in the स्वर्ग लोक. अश्नन्ति

is equal to भुञ्जते – enjoy. What? दिव्यान् is equal to दिवि भवान् is equal to अप्राकृतान् – the pleasures belonging to द्यु लोक, दिवि is the सप्तमी विभक्ति of द्यौः. भवान् means available in स्वर्ग लोक. What are those pleasures? अप्राकृतान्, अप्राकृतान् means those which are not available in भूलोक. Here प्राकृतम् means भूलोक, अप्राकृतम् means not available in the भूलोक. In English there is an idiom out of the world. How was the class? Out of the world. So अप्राकृतम् means out of this world, the heavenly pleasures. Then देव-भोगान् is in the मूलम्, शङ्कराचार्य gives the समास, because he doesn't have much to write, therefore he gives the समास of all these things, देवानां भोगाः देव-भोगान् – the pleasures enjoyed by the celestials they will be available for this person also. देवानां भोगाः in parenthesis, then तान्, तान् means भोगान्. The अन्वय is, त्रै-विद्याः सोमपाः पूत-पापाः यज्ञैः माम् इष्ट्वा स्वर्गतिम् प्रार्थयन्ते । ते पुण्यम् सुरेन्द्र-लोकं आसाद्य, दिवि दिव्यान् देव-भोगान् अश्नन्ति । Continuing;

### Verse 09-21

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ गीता ९-२१ ॥

In the second line there are two readings. त्रैधर्म्यम् is printed here, this is also correct reading only. But there is another reading which is better and more popular that is त्रयीधर्मम्. Instead of त्रै it is त्रयी, and instead of धर्म्यम् it is

धर्मम्. Anyway we have quoted the श्लोक hundreds of time, you know the meaning, so we will directly go to the भाष्यम्.

ते तं भुक्त्वा स्वर्ग-लोकं विशालं विस्तीर्णं क्षीणे पुण्ये मर्त्य-  
लोकम् इमं विशन्ति आविशन्ति । एवं हि यथोक्तेन प्रकारेण  
त्रैधर्म्यं केवलं वैदिकं कर्म अनुप्रपन्नाः गतागतं गतं च आगतं  
च गतागतं गमन-आगमनं काम-कामाः कामान् कामयन्ते इति  
कामकामाः लभन्ते । गतागतम् एव, न तु स्वातन्त्र्यं क्वचित्  
लभन्ते इति अर्थः ॥ ९-२१ ॥

शङ्कराचार्य almost quotes the entire first line without giving the meaning, because the meaning is evident, ते तम् स्वर्ग-लोकम् विशालम् भुक्त्वा – they enjoy the vast heavenly world, there will be no traffic congestions, narrow roads etc., all those things will not be there, it is a very vast land of heaven. Only one word he gives the meaning विशालम् is equal to विस्तीर्णम्. विस्तीर्णम् means vast. And what is the negative news? Enjoyment is positive news, negative news is for every enjoyment you have to exchange the पुण्यम् that you have earned, therefore a day will come when the credit card shows zero पुण्यम् balance. Zero पुण्यम् means for enjoying the heavenly pleasures. Therefore क्षीणे पुण्ये सति, मर्त्य-लोकम् विशन्ति is in the मूलम्, शङ्कराचार्य gives the simple meaning इमम्, I don't want to explain what is मर्त्य-लोकम्, it means this world, that is भूलोकम् विशन्ति, is equal to आविशन्ति – they come back from स्वर्ग लोक. So कृष्ण says they will go, शङ्कराचार्य says they will come, because we are already in मर्त्य लोक only. एवम् is in the मूलम्, is equal to यथोक्तेन प्रकारेण – in this manner, that means त्रैधर्म्यं केवलं वैदिकं कर्म,

**त्रैधर्म्यम्** is equal to **केवलं वैदिकं कर्म** – the *Vedic* rituals given in the three वेदs. In all the big rituals होता, अध्यर्युः and उद्गाता. ऋग्वेद priest is called होता, यजुर्वेद priest is called अध्यर्युः and सामवेद priest is called उद्गाता. In all सोमयागs सामवेद priest will have a big role, for hours together they have to chant सामवेद so loud that the देवताs in the heaven must hear and no mic also. And the अथर्वण priest is called ब्रह्मा. Since अथर्वणवेद is not involved in *Vedic* rituals, ब्रह्मा doesn't have a direct role, therefore ब्रह्म the अथर्वणवेद priest gets the role of supervising the other three people, and since he has to play the supervisory role he has to learn all the four वेदs. That is why he gets the title ब्रह्मा just as a चतुर्मुख ब्रह्मा has got the knowledge of all the four वेदs, the ब्रह्मा, the supervisory priest has to be चतुर्वेदि. Others can be एक वेदि but ब्रह्मा has to be चतुर्वेदि. And therefore why I said all this is because **त्रैधर्म्यम्** only three priests have got the direct role. So **त्रैधर्म्यम्** is equal to **केवलं वैदिकं कर्म**. **त्रैधर्म्यम्** is शङ्कराचार्य's reading, but our reading त्रयीधर्मम्. त्रयी means वेद, धर्म means कर्म, which means वैदिक कर्म. **अनुप्रपन्नाः** is in the मूलम्, शङ्कराचार्य doesn't give the meaning, we have to give the meaning, following repeatedly, **अनु** means repeatedly, **प्रपन्नाः** means taking recourse to or following the rituals repeatedly, because these seven सोमयागs some of them will have to be done on a shorter frequency daily once are there, अग्निहोत्रम् will come under daily basis, some of them are fortnightly and some of them are चातुर्मास्यम् which are of two types – one is चातुर्मास्यम् followed by सन्न्यासिs and there is another चातुर्मास्यम्, a *Vedic* rituals performed by गृहस्थs, which will have to be done thrice a year. Some of them will be



yearly, some of them like वाजपेय याग which is so big that it is enough if you do once in life time. Therefore remember the सप्त यागs are of different frequency. And therefore अनुप्रपन्नाः some of them will have to be done repeatedly. By performing these कर्म repeatedly the benefit they get is गतागतं लभन्ते, गत-आगतम् is in the मूलम्, is equal to गतं च आगतं च तयोः समाहारः, समाहार द्वन्द्व समास, गतम् means going, आगतम् means coming. I have told you autobiography, it is auto's biography. What is auto's biography? It is going and coming. शङ्कराचार्य says is equal to गमन-आगमनम् – arrival and departure. काम-कामाः is in the मूलम्, the title for सकाम भक्तis, is equal to कामाः कामान् कामयन्ते इति कामकामाः. कामान् means अनात्मा भोग्य पदार्थान्, which means sense pleasures. And remember varieties of relationships are also in Vedantic context come under sense pleasures only. All relationships also come under sense pleasure, however sacred they may be, even गुरु शिष्य सम्बन्ध if I utilize only for ज्ञानम्, it is allowed, thereafter enjoying the relationship as a person will come under sense pleasure. And that is why after विविदिषा सन्न्यास, during विविदिषा सन्न्यास गुरु and शिष्य enjoy personal cum scriptural relationship and after the education is over गुरु doesn't allow, दयानन्द स्वामिजि says after the course is over some of the ब्रह्मचारिs asks for permission to stay in the आश्रम for a few more months, afraid of going out, because आश्रम and गुरु give tremendous security the ब्रह्मचारिs give varieties of excuses 'स्वामिजि you took so many classes and we did not have time to write notes properly and we would like to consolidate, shall we stay?' स्वामिजि used to say nothing doing

get out, because that आश्रम relationship and relationship with the people in the आश्रम, therefore relationship with co-ब्रह्मचारिः, relationship with गुरु, relationship with the deity in the आश्रम, इष्ट देवता and also the place itself and sometimes food also, all come under, even गुरु शिष्य सम्बन्ध comes under sense pleasure only. Therefore वेदान्त says सर्व सङ्ग परित्यागः. If गुरु शिष्य सम्बन्ध itself comes under sense pleasure means what to talk about husband wife or parent children? If गुरु शिष्य सम्बन्ध itself comes under sense pleasure then even attachment to the children will come under sense pleasure. 'What about grandchildren' don't ask me that question. And therefore असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ॥ गीता १३-९ ॥ very painful line of भगवद्गीता, but it is a truth only. Therefore कामान् means कामयन्ते इति कामाः. कर्म व्युत्पत्ति all relationships come under sense pleasures. It is very important portion. लभन्ते means these सकाम भक्तः will get sense pleasures. But what is the type? गतागतम् एव – which is subject to arrival and departure. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ॥ गीता ७-२२ ॥ remember. गतागतम् एव is equal to न तु स्वातन्त्र्यं क्वचित् लभन्ते – they will never get मोक्ष or independence because they are traveling from one dependence to another dependence and the final dependence is God dependence, even God dependence वेदान्त considers as another type of संसार because sacred dependence is also dependence only. That is why I said world dependence to God dependence to Self-dependence, in which I discover God as the very Self itself. Ultimately Self-help is the best help. This is वेदान्त. सकाम भक्तः will not get मोक्ष. स्वातन्त्र्यं न लभन्ते इति

**अर्थः.** Therefore you have to come to निष्काम भक्ति, when to come you can choose, but you have to come one day or the other. The अन्वय is, ते तम् विशालम् स्वर्ग-लोकम् भुक्त्वा, पुण्ये क्षीणे (सति) मर्त्य-लोकम् विशन्ति । एवम् त्रयी-धर्मम् अनुप्रपन्नाः काम-कामाः गत-आगतम् लभन्ते ।

*Verse 09-22 Introduction;*

**ये पुनः निष्कामाः सम्यग्दर्शिनः —**

*Verse 09-22*

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥**

In the previous two श्लोकs सकाम भक्तs have been talked about in the form of criticism that they will only remain in संसार, they are भक्तs but they will be संसारिs only. Who will become मुक्तः? निष्काम भक्तः will become मुक्तः. And who is he? That is talked about in the following श्लोक. Therefore शङ्कराचार्य gives the introduction **ये पुनः निष्कामाः**, and **निष्कामाः** means those who have given up आर्त भक्ति and अर्थार्थी भक्ति. So whatever be the problem, do I want to use my भक्ति for solving the worldly problem or not, there will be tremendous temptation and pressure from family members to do those rituals for solving the problem, resisting and saying no is difficult, in fact some of the students come and tell me also, स्वामिजि even if I don't want it, there is pressure from family people, anyway to avoid disharmony in the family, you may do it because of pressure, but when there is a choice whether I do it or not, if I resist the temptation and avoid doing आर्त भक्ति

and अर्थार्थी भक्ति it requires tremendous courage. Such भक्तs are called निष्कामः. And the निष्काम भक्तs are talked about. The following श्लोक can be taken as निष्काम भक्त श्लोक, but निष्काम भक्तs can be divided into three types.

One is जिज्ञासु भक्त, निष्काम भक्त who is a गृहस्थ. He is or she is a गृहस्थ but जिज्ञासु भक्त. He doesn't have आत्मज्ञानम् but interested in आत्मज्ञानम्, daily पूजाs he or she is doing but wants to study वेदान्त and gain knowledge. He is गृहस्थ जिज्ञासु भक्त.

The second group is निष्काम विविदिषा सन्न्यासिs. They are interested in ज्ञानम्, they are जिज्ञासु भक्तs, but they have renounced गृहस्थ आश्रम for studying वेदान्त. And they have joined the गुरुकुलम् and now they are भक्तs, निष्काम भक्तs, जिज्ञासु भक्तs in गुरुकुलम् they will do various services etc., and they are called विविदिषा सन्न्यासिs dedicated to श्रवणम् and मननम्.

The third group is विद्वत् सन्न्यासिs who are not जिज्ञासु भक्तs but who are ज्ञानि भक्तs, who have completed श्रवणम् and मननम्, who have left गुरुकुलम् also, they are परिव्राजक सन्न्यासिs dedicated to निदिध्यासनम्. विद्वत् सन्न्यासिs are dedicated to निदिध्यासनम्. They roam about. This is the third group.

So गृहस्थ जिज्ञासु भक्तs, विविदिषा सन्न्यासिs and विद्वत् सन्न्यासिs, this श्लोक is applicable to all the three. But शङ्कराचार्य is taking the श्लोक as the third group भक्तs i.e., विद्वत् सन्न्यासिs. That is why he uses the word सम्यग्दर्शिनः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-22 Continuing:*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

After talking about the limitations of आर्त भक्ति and अर्थार्थी भक्ति, now कृष्ण comes to the topic of the glories of जिज्ञासु भक्ति and ज्ञानि भक्ति. So these four types of भक्तis have been mentioned in the seventh chapter of भगवद्गीता. Both the seventh and ninth chapters are very very close parallel and complementary. And what I mean by the word complementary is that each chapter will be understood better by the other chapter. Seventh chapter can be understood better with help of the ninth chapter and ninth chapter can be understood better with the help of the seventh chapter. That is why शङ्कराचार्य in his भाष्यम् heavily quotes seventh chapter while commenting on the ninth chapter. And what is the limitation of the आर्त, अर्थार्थी भक्ति? ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥ गीता ९-२१ ॥ पुनरपि जननम् पुनरपि मरणम् cycle or संसार cannot be stopped by these two types of भक्ति. Therefore if a person wants to attain मोक्ष not only should he be a भक्त, but he should also be a जिज्ञासु भक्तः. Mere भक्ति can never give liberation, the भक्ति must be of the nature of जिज्ञासु भक्ति. And therefore having talked about the limitation of the other two भक्तis from the twenty-second श्लोक onwards कृष्ण is glorifying जिज्ञासु भक्तः otherwise called निष्काम भक्तः otherwise called अनन्य भक्तः.

In the last class I pointed out this श्लोक number twenty-two very often quoted from the गीता and one of the most important verses of the entire गीता, in the विष्णु सहस्रनाम end also this श्लोक is chanted, I said this श्लोक can refer to three types of people. This श्लोक is applicable to three groups of people? Do you remember? I said this श्लोक can refer to a गृहस्थ जिज्ञासु, a जिज्ञासु भक्त who is still a गृहस्थ and the second one is विविदिषा सन्न्यासि and a विविदिषा सन्न्यासि will be a जिज्ञासु, because the very word विविदिषा means जिज्ञासु and therefore a विविदिषा सन्न्यासि is also a जिज्ञासु भक्त. And the third group is विद्वत् सन्न्यासि, the one who has done श्रवणम् and मननम्; while a विविदिषा सन्न्यासि is in the process of श्रवणम् and मननम् and therefore he is a गुरुकुलवासि whereas a विद्वत् सन्न्यासि has completed श्रवणम् and मननम् and he has left the गुरुकुलम् and the गुरु also, and he is a सन्न्यासि for practicing not श्रवणम्, not मननम् but exclusive निदिध्यासनम्. Therefore he is also a जिज्ञासु भक्त: interested in ज्ञाननिष्ठा, विपरीत भावना निवृत्त्यर्थम् he is working. Therefore this श्लोक is applicable to जिज्ञासु गृहस्थ, विविदिषा सन्न्यासि and विद्वत् सन्न्यासि. And शङ्कराचार्य takes as what is the question. शङ्कराचार्य takes this श्लोक as connected to the third group of people, i.e., विद्वत् सन्न्यासि committed to निदिध्यासनम्, they are परिव्राजक सन्न्यासिs owning nothing, possessing nothing, they don't belong to any institution, they don't have trust and all those things, they don't live in one place but they are सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनं वासः । सर्व परिग्रह भोग त्यागः कस्य सुखं न करोति विरागः ॥ भजगोविन्दम् १८ ॥ Their shelter is under the

tree and their next भिक्षा they do not know and they ask for भिक्षा wherever whatever comes यदृच्छन्-लाभ-सन्तुष्टः ॥ गीता ४-२२ ॥ such a परिव्राजक विद्वत् सन्न्यासि शङ्कराचार्य keeps in mind and nowadays such a सन्न्यासि is practically nonexistent because all the सन्न्यासिs in the modern days are associated with some institutions or some मठ or they have got their own trust and all those things but here शङ्कराचार्य gives the orthodox olden days परिव्राजक सन्न्यासिs. And therefore his address is care of platform. In those days even platform was not there. Care of a temple tree. And you have to imagine that he doesn't have food, clothing and shelter, even the minimum is not there, and from where does he draws security? शङ्कराचार्य says for them the security becomes भगवान्, even they don't ask for that from भगवान् but भगवान् voluntarily takes charge of such परिव्राजक विद्वत् सन्न्यासिs. Therefore भगवच्छरणाः is the title given by शङ्कराचार्य to the विद्वत् सन्न्यासिs. With this background we will see the भाष्यम्.

**अनन्याः** अपृथग्भूताः परं देवं नारायणम् आत्मत्वेन गताः सन्तः चिन्तयन्तः मां ये जनाः संन्यासिनः पर्युपासते, तेषां परमार्थदर्शिनां नित्याभियुक्तानां सतताभियोगिनां योग-क्षेमं योगः अप्राप्तस्य प्रापणम् । क्षेमः तद्रक्षणम् । तद् उभयं वहामि प्रापयामि अहम् ।

**अनन्याः** is the first word and the word **अनन्याः** can be interpreted in two different ways depending upon the level of the seeker. If he is a गृहस्थ जिज्ञासुः or विविदिषा सन्न्यासि, for him ब्रह्मन् भगवान् or मोक्ष is still a goal, a distant goal to be accomplished. Therefore in their case the word **अनन्याः** means



those जिज्ञासु भक्तः for whom there is no other goal other than भगवान्. Therefore अनन्याः means other than भगवान् there is no other goal, न विद्यते अन्यः पुरुषार्थः यस्मात् is called अनन्य भक्तः. So no other goal other than भगवान्. But in the case of विद्वत् सन्न्यासि भगवान् is no more a goal. For विद्वत् सन्न्यासि भगवान् cannot be a goal. I can give it as a homework ‘for a विद्वत् सन्न्यासि भगवान् cannot be a goal, why?’ Why because if you say भगवान् is the goal it will mean परमात्मा is a goal साध्यम् and he is a जीवात्मा साधक, साधक साध्य भेद भावना will be there, but विद्वत् सन्न्यासि has already practiced श्रवणम् and मननम्, therefore he doesn’t look upon भगवान् as a साध्यम्, but he looks upon भगवान् as the सिद्ध स्वरूपम् itself. Therefore the word अनन्यः in his case means a विद्वत् सन्न्यासि for whom भगवान् is not different from himself. न विद्यते अन्यः भगवान्, other than स्वस्मात्, स्वस्मात् अन्यः भगवान् नास्ति भगवान् आत्मरूपेण एव वर्तते; this अद्वैत भक्ति is taken by शङ्कराचार्य. Therefore in the case of other people it is द्वैत भक्ति, but in the case of विद्वत् सन्न्यासि it is अद्वैत भक्ति. That is what is taken here. For the other two people भगवान् is साध्यम्, and for विद्वत् सन्न्यासि भगवान् is सिद्धः. शङ्कराचार्य takes this अद्वैत भक्ति here. Therefore अनन्याः is equal to अपृथग्भूताः means भगवान् is not different from them. So अनन्याः is equal to अपृथग्भूताः and शङ्कराचार्य makes it more clear is equal to परं देवं नारायणम् आत्मत्वेन गताः, it is very important व्याख्यानम्, they look upon परं देवं नारायणम् – the greatest Lord, Lord नारायण परमात्मा परम्ब्रह्म जगत् कारणम् ब्रह्म आत्मत्वेन गताः – they have understood as themselves. So with this अहम् ब्रह्म अस्मि इति भावना,

**चिन्तयन्तः** – dwelling upon that अद्वैत भावना all the time, **मां पर्युपासते** – they practice meditation. And this meditation comes under उपासन or निदिध्यासनम्? For others it is उपासन, but for this person this is निदिध्यासनम्. Therefore **मां चिन्तयन्तः** निदिध्यासनम् कुर्वन्तः, **ये जनाः**, see the wonderful! कृष्ण uses the word **जनाः**, in dictionary जनाः means human beings but शङ्कराचार्य has got a unique dictionary, in his dictionary जनाः means **संन्यासिनः**. **संन्यासिनः** in this context means विद्वत् संन्यासिनः, निदिध्यासन अधिकरणः, **पर्युपासते** – परितः उपासते, totally practice, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते, गुणाः गुणेषु वर्तन्ते, अहम् नैव किञ्चित्करोमि इति **पर्युपासते**. And the purpose of this निदिध्यासनम् is to get out of the old habit of looking at मोक्ष as a goal. Looking at मोक्ष as a goal is a habit, that habit should go and मोक्ष must be seen as my स्वरूपम्. In my language to get out of triangular format habit. So for that purpose they meditate. And in their case who will take care of their food, clothing and shelter? In the case of गृहस्थ भगवान् need not take care, because गृहस्थ himself has acquired lot of possession, obligatory duties, relationship and transactions for security. And in the case of विविदिषा सन्न्यासि also गुरुकुलम् is there and at regular time bell will be rung and those people who have attended साधन camp they regularly ask स्वामिजि when are you going to start साधन camp. In साधन camp there is no problem, for breakfast wait for bell ringing, take the plate that also you need not carry, आश्रम plate and आश्रम food you just eat and come away. Therefore even in विविदिषा सन्न्यास गुरुकुलम् is there, in गृहस्थ जिज्ञासु home

food is there, but this परिव्राजक सन्न्यासि nobody is there, therefore भगवान् says I will take care under one condition – when you give up everything else. Therefore he says परमार्थदर्शिनाम्. This word alone indicates that शङ्कराचार्य is talking about विद्वत् सन्न्यासि. परमार्थदर्शिनाम् who have got अद्वैत दर्शनम् or अभेद दर्शनम्, and not only they have this knowledge, नित्य-अभियुक्तानाम् – they dwell upon this teaching all the time. Therefore they don't have time to earn their livelihood. अभियुक्तः means focused on the teaching. नित्य-अभियुक्तानाम् is in the मूलम्, is equal to सतत-अभियुक्तानाम्. In fact नित्यम् is most popular but he gives the meaning सततम्. नित्य-अभियुक्तानाम् – सतत- अभियुक्तानाम् – निदिध्यासन निष्ठानाम् योग-क्षेमम्, here alone शङ्कराचार्य gives the meaning of this word. योग-क्षेमम् you complete the sentence by adding अहम् वहामि, योग-क्षेमम् अहम् वहामि, योग-क्षेमम् is समाहार द्वन्द्व समास, योगश्च क्षेमश्च तयोः समाहारः योगक्षेमः, तं योगक्षेमम्. In this context what is the meaning of the word योगः? शङ्कराचार्य says योगः is equal to अप्राप्तस्य प्रापणम् – acquiring whatever is required, acquisition of the requirement. Whatever is the bare minimum required for परिव्राजक सन्न्यासि, i.e., food, clothing and shelter he will acquire, भगवान् will provide the minimum required that alone he takes responsibility. Therefore अप्राप्तस्य प्रापणम् means minimum requirement for शरीर यात्रा मात्रार्थम् He will provide. क्षेमः means तद्रक्षणम् – maintenance of what is acquired, like clothing, minimum health all those things भगवान् will take care of the health of that परिव्राजक सन्न्यासि. So क्षेमः is equal to तद्रक्षणम्, तत् means अप्राप्तस्य रक्षणम् – maintenance

whatever has been acquired. The next sentence is **उभयं वहामि** – I will take care of or I will take charge of both **योग** and **क्षेम**. **वहामि** is equal to **प्रापयामि**. What is the reason? Why **भगवान्** is so partial to **विद्वत् सन्न्यासि**s, not to a **गृहस्थ**, not to a **विविदिषा सन्न्यासि**, why? **भगवान्** is supposed to be **समः**. **समः** means impartial. For this partiality is there any reason? **शङ्कराचार्य** explains that in the next paragraph.

**‘ज्ञानी तु आत्मा एव मे मतम्’ [गीता ७-१८] ‘स च मम प्रियः’ [गीता ७-१७] यस्मात्, तस्मात् ते मम आत्मभूताः । प्रियाः च इति ।**

He gives the reason. The reason is, I have merged into **ज्ञानि**, **ज्ञानि** has merged into Me, therefore I am **ज्ञानि**, **ज्ञानि** is Myself, and I have to take care of Myself. **भगवान्** has got a duty! When I take care of Myself **ज्ञानि** is taken care of because **ज्ञानि** happens to be Myself. Simple logic he gives, **‘ज्ञानी तु आत्मा एव मे मतम्’ [गीता ७-१८]** – I look upon **ज्ञानि** as Myself. This idea is taken from seventh chapter eighteenth verse. Then the next quotation, **‘स च मम प्रियः’ [गीता ७-१७]** **कृष्ण** has said that I love all the people all right, but the superlative degree of the dear I reserve for only **ज्ञानि भक्तः**, because he is one with Me. **‘स च मम प्रियः’ [गीता ७-१७]**. This is seventh chapter seventeenth verse. So seventeenth and eighteenth are beautiful **श्लोक**s.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ गीता ७-१७ ॥

उदासः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ गीता ७-१८ ॥

यस्मात्, तस्मात् – because of that reason, ते मम आत्मभूताः – they are Myself. And बृहदारण्यकोपनिषत् has clearly said that आत्मनस्तु कामाय सर्वं प्रियं भवति ॥ बृहदारण्यकोपनिषत् २-४-७ ॥ everybody loves oneself alone maximum, and ज्ञानि being Myself I love ज्ञानि the maximum. Therefore I will take care of their योगक्षेम. Then पूर्वपक्षि especially the गृहस्थ पूर्वपक्षि is disturbed. Normally कृष्ण glorifies गृहस्थ, here कृष्ण seems to be partial to सन्न्यासिs. Therefore गृहस्थ पूर्वपक्षि is disturbed. Therefore he raises a question.

ननु अन्येषाम् अपि भक्तानां योगक्षेमं वहति एव भगवान् ।

सत्यम्, एवं वहति एव । किन्तु अयं विशेषः — अन्ये ये भक्ताः ते स्वात्मार्थं स्वयम् अपि योगक्षेमम् ईहन्ते, अनन्यदर्शिनः तु न आत्मार्थं योगक्षेमम् ईहन्ते । न हि ते जीविते मरणे वा आत्मनः गृधिं कुर्वन्ति । केवलम् एव भगवच्छरणाः ते । अतः भगवान् एव तेषां योगक्षेमं वहति इति ॥ ९-२२ ॥

The disturbed गृहस्थ is raising a question. ननु, ननु means but. अन्येषाम् अपि भक्तानां योगक्षेमं वहति एव भगवान् – भगवान् certainly takes care of the योग क्षेम, the basic needs. The simple translation of योग क्षेम is basic needs. भगवान् will take care of for all the other भक्तs also including गृहस्थ भक्तs, that is what the law is, because भगवान् is an universal lover, He is समोऽहं सर्वभूतेषु. Therefore why do you specially name विद्वत् सन्न्यासि? Like in the family suppose there are two children, one child goes and sits on the lap of the mother especially when other visitors are there, and the mother keeps the hand on the child, the second child elsewhere suddenly feel that the first child is getting better treatment and it may miss the

mother, so immediately the second child will come and sit on the other lap. This is called sibling rivalry. Similarly गृहस्थ is coming and sits on the other lap of भगवान् and arguing with शङ्कराचार्य doesn't भगवान् take care of others. शङ्कराचार्य answers, it is a disturbing answer, but you have to note it. He says सत्यम् – it is true, This is अर्धं अङ्गिकारः. It is true; partially true. सत्यम्, एवं वहति एव – भगवान् अन्येषाम् भक्तानाम् अपि योगक्षेमं वहति एव, किन्तु अयं विशेषः, अयं विशेषः – there is a small difference. What is the difference? In the case of गृहस्थs भगवान् is a little bit relaxed because in the case of गृहस्थs they are themselves taking care of their योग क्षेम by doing lot of work in that direction. Therefore he says किन्तु अयं विशेषः – there is a difference. Difference in what? भगवान्'s care for this person and भगवान्'s care for others, in the caring there is a slight difference. After विशेषः there should be an en dash. The difference is अन्ये ये भक्ताः – all the other भक्तs, ते स्वात्मार्थम् – they want to take care of their basic needs by doing lot of work in that direction. They earn a lot, they save a lot, they have a few extra houses, extra properties, this insurance and that insurance and they have got another योगक्षेमम् वहामि. They have got another one in the form of LIC (Life Insurance Corporation). Therefore I can relax, they have got LIC. If there are two children and one grown up child is sick and there is somebody to take care of and the other child is sick and alone, bachelor son and married son, both are sick God forbid for argument sake, parents will go to the help of bachelor son for the other there is somebody else to take care of. Similarly, भगवान् sees who all have got LIC. For परिव्राजक

सन्न्यासि there is no medical insurance, no LIC, no wife, no children, no brother, no sister, he is सर्व योग परित्यागः, therefore भगवान् feels responsible for them. And therefore he says स्वात्मार्थम् – for their own योग क्षेम, स्वयम् अपि ईहन्ते, ईहन्ते means they work for that, प्रवर्तन्ते इति अर्थः. योगक्षेमम् उद्दिश्य, आनन्दगिरि adds योगक्षेमम् उद्दिश्य – for the sake of their security the other भक्तस have provisions made. Whereas अनन्यदर्शिनः तु – these people even they do not know where the next भिक्षा is going to come, अनन्यदर्शिनः तु न आत्मार्थं योगक्षेमम् उद्दिश्य ईहन्ते – they don't work for that, यदृच्छन्ताभ-सन्तुष्टः. And they have to take a सङ्कल्प at the time of सन्न्यास, such सन्न्यासिs are practically not there as I have said even we cannot claim we are such सन्न्यासिs, we are booking भिक्षा! भिक्षा booking सन्न्यासिs we are, even we cannot claim to be ideal सन्न्यासिs, he has to take a सङ्कल्प everyday how many houses we will go for the sake of भिक्षा, अयाचितमसंवत्स्रमुपपन्नम्, so many सन्न्यासाश्रम rules are there. Three houses, five houses, seven houses he has to have a सङ्कल्प and he goes and asks भवति भिक्षाम् देहि, within those houses if he gets food fine or else that day is an एकादशि. A सन्न्यासि doesn't have a rule of observing एकादशि व्रतम्, it is optional, he doesn't have to follow एकादशि उपवास, for him उपवास rule is that the day he doesn't get भिक्षा within those three or five houses, भगवान् has decided that means प्रारब्धाय समर्पितम्, according to my प्रारब्ध today is उपवास. And if my प्रारब्ध has got enough span of life, भिक्षा will come from somewhere at least people will come in search of सन्न्यासि and will give भिक्षा. And therefore अजगर वृत्ति, मधुकरी वृत्ति वृत्ति ।

have talked about. I don't want to get into that topic. Therefore **आत्मार्थं योगक्षेमम् न ईहन्ते**. That is why they read that **श्लोक** of the fourth chapter **यदृच्छा-लाभ-सन्तुष्टः ॥ गीता ४-२२ ॥** and according to **संस्कृत सन्धि** rule it also includes **यदृच्छा-अलाभ-सन्तुष्टः**. Can you understand the meaning? **लाभ-सन्तुष्टः** means what comes is ok. **अलाभ-सन्तुष्टः** means if he doesn't come also ok. He should not meditate on chapatti! If not there then also ok, fine. That is **भगवान्**'s will or **प्रारब्ध**'s will. **योगक्षेमम् न ईहन्ते**. Why they are like that? **न हि ते जीविते मरणे वा आत्मनः गृधिं कुर्वन्ति**. So this is a quotation from some place we do not know the source, **शङ्कराचार्य** quotes this even in his **ईशावास्य भाष्यम्**. A **सन्न्यासि** is one who is not attached to life also, not attached to death also. The ultimate **राग-द्वेष** is **राग-द्वेष** with regard to life and death, with regard to life also there is no **राग**, no **द्वेष** also, with regard to the death also there is no **राग**, no **द्वेष**. I have a long life, wonderful; I have a short life, wonderful. Therefore **शङ्कराचार्य** says **जीविते** – with regard to life, **मरणे वा** – with regard to death also **आत्मनः** – with regard to himself, his own life, his own death, **गृधिं न कुर्वन्ति**, **गृधि** means attachment, **कामः**, **स्पृहः** or **रागः**. The word **गृधि** is also a *Vedic* usage or scriptural usage. The real **संस्कृत** usage is **गृद्धिम् कुर्वन्ति**. **गृद्धि** is a **संस्कृत** word, **गृधि** is scriptural usage. **गृधि** means desire. Then they surrender to **केवलम् ते भगवच्छरणाः** – they surrender to **भगवान्**. So today is **राम नवमी**, in **रामायणम्** there is a famous **शरणागति श्लोक** called **विभीषण शरणागति** which is elaborately talked for four days in the discourse. The famous **श्लोक** is **सकृदेव प्रपन्नाय तवास्मीति च याचते । अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥**



वाल्मीकि रामायणम् ६-१८-३३ ॥ भगवान् has taken a vow that I will protect those people who surrender to Me. विद्वत्परिव्राजक सन्न्यासि has done that. Therefore ते केवलम् एव भगवच्छरणाः. अतः भगवान् एव तेषां योगक्षेमं वहति – therefore भगवान् will provide their basic needs. The अन्वय is, ये जनाः अनन्याः चिन्तयन्तः (सन्तः) माम् पर्युपासते (निदिध्यासनम् कुर्वन्ति, निदिध्यसन्ति), तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् अहम् वहामि ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-22 Continuing:*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गीता ९-२२ ॥

In the last class we completed this important twenty-second verse of the ninth chapter of the गीता। And in this important portion कृष्ण is differentiating सकाम भक्ति and निष्काम भक्ति; सकाम भक्ति was mentioned in verses twenty and twenty-one, and निष्काम भक्ति was mentioned in verse twenty-two. People do not know the difference between these two भक्तis and कृष्ण says it is very very unfortunate. सकाम भक्ति is certainly better than no भक्ति but compared to निष्काम भक्ति सकाम भक्ति is far inferior. And सकाम भक्ति is far inferior because it has several disadvantages. Four disadvantages are there for सकाम भक्ति.

1) सकाम भक्ति is deity-specific. सकाम भक्ति will produce the result only when भगवान् is worshiped in the form of that particular deity. You have to go to रामेश्वरम्, you have to go to कालहस्ति, you have to go तिरुनल्लार्. The deity is specified. Therefore it is deity specific. That means if you do the same पूजा for the wrong deity there will be no benefit at all.

2) The second disadvantage is सकाम भक्ति is पूजा-specific. It will produce the result when the पूजा is done only in that particular manner, particular day, particular time, particular offering etc. Therefore पूजा rules are very very specific. That

means if any one of these conditions is violated पूजा will be null and void. Therefore it is पूजा-specific.

3) The third disadvantage is the consequences of सकाम भक्ति are always unpredictable. The result maybe positive or neutral or in worst rare cases the result maybe negative also. So सकाम भक्ति is of unpredictable consequences.

4) The fourth disadvantage, which alone कृष्ण mentions in verse twenty and twenty-one, is the results are always finite in nature. Even the highest स्वर्ग is subject to return visa. ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥ गीता ९-२१ ॥ When you purchase an onward ticket you have to go with a return ticket. That means finite result means सकाम भक्त will be perpetually continuing within संसार. Therefore as far as perpetuation of संसार is concerned there is no difference between सकाम भक्त and no भक्त. सकाम भक्त and अभक्त are perfectly identical in one respect – both of them are pukka संसारिs. Therefore it doesn't give any spiritual growth at all.

These are the four disadvantages of सकाम भक्ति. Whereas निष्काम भक्ति is diagonally opposite.

a) First it is not deity-specific. You can go to any temple, in any place, it can be any planet also. You can practice निष्काम भक्ति.

b) Secondly it is पूजा-specific. You can do पूजा in any manner you know or you don't know or you invent.

c) Thirdly the consequences are always predictable – positive results only. Neither neutral nor negative results also

as we saw in the second chapter नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ गीता २-४० ॥ Always positive results. That does not mean direct मोक्ष. निष्काम भक्ति will become जिज्ञासु भक्ति which will lead to गुरुशास्त्र उपदेश which in return will lead to मोक्ष. Thus निष्काम भक्ति gradually takes to liberation; it is certain, therefore result is positive.

d) The fourth and the most important advantage is it takes a person out of the circular train and this person will attain मोक्ष. Thus सकाम भक्ति is प्रेयः, निष्काम भक्ति is श्रेयः. श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि ॥ कठोपनिषत् १-२-२ ॥ means निष्काम भक्तिम् हि अभि प्रेयसो वृणीते प्रेयो सकाम भक्तिम् मन्दो योगक्षेमाद्वृणीते ॥

So having differentiated सकाम, निष्काम भक्ति in these verses from the following verses twenty-three onwards कृष्ण is sympathizing with all सकाम भक्तः. He says I love them but unfortunately I cannot give them मोक्ष because they don't choose मोक्ष from Me, they choose everything other than मोक्ष. Thus sympathizing with सकाम भक्तः, and कृष्ण says they choose सकाम भक्ति because of sheer ignorance or अविवेकः or मोहः. That is the subject matter – ignorance of सकाम भक्तः is the topic from twenty-three onwards which we will enter now.

*Verse 09-23 Introduction;*

ननु अन्या अपि देवताः त्वम् एव चेत्, तद् भक्ताः च त्वाम् एव यजन्ते । सत्यम् एवम् —

Somebody is raising a question and the question is why cannot the Lord give मोक्ष to सकाम भक्त. This is presented by आचार्य in a particular language to connect the next श्लोक. सकाम भक्तs are worshipping a specific deity with a specific पूजा presiding over a particular area, like सूर्य देवता for eye problem etc., as instructed by the astrologers or someone. We call it अधिष्ठान देवता specific deity with अधिष्ठान देवता the specific पूजा सकाम भक्त is worshipping. Now the पूर्वपक्षि ask the question each अधिष्ठान देवता is finite in nature. सूर्य देवता is अधिष्ठान देवता only for the eyes not the अधिष्ठान देवता for tongue or nose. Therefore every deity is अपूर्णः, परिच्छिन्नः. Therefore the सकाम भक्त is worshipping परिच्छिन्न देवता. Now पूर्वपक्षि argues even though the देवता is परिच्छिन्न ईश्वर, i.e., in the भगवद्गीता Lord कृष्ण भगवान् being जगत् कारणम्, being all-pervading, ईश्वर must be pervading all the finite things. Every finite thing does not pervade another finite thing, but ईश्वर pervades all. Tamilnadu doesn't pervade Karnataka or Andhra but India, the समष्टि must be pervading every state. Therefore when सकाम भक्त is offering पूजाIs to a परिच्छिन्न देवता, the पूजा must be going to अपरिच्छिन्न ईश्वर also. Therefore पूर्वपक्षि asks O Lord, when सकाम भक्त is worshipping various finite देवताs the पूजा is reaching You. You means पूर्ण ईश्वर. And after all you can give Infinite results also. That Infinite मोक्ष cannot be given by परिच्छिन्न देवता but Infinite मोक्ष can be given by अपरिच्छिन्न ईश्वर. And since you are receiving the पूजा why cannot you choose to give मोक्ष for सकाम भक्तs. This is the question for which कृष्ण answers. Even if they are worshipping Me indirectly, even though I

receive the पूजा but I as a कर्मफलदाता have to give the फलम् according to the सङ्कल्प they are doing. The कर्मफलम् must be in keeping with the सङ्कल्प they are doing, and when they are doing सूर्य देवता पूजा and in सङ्कल्प they say that there must be better vision for the eye, when that is the फलम् they seek then भगवान् has to give as per the rule which is यथा सङ्कल्पः तथा फलम्. This is भगवान्'s own rule. Therefore I am helpless, being कर्मफलदाता I have to give them only the result they ask, therefore I cannot give मोक्ष even if I want to give. And not only that, still worse is even if I give मोक्ष they will say that they do not want मोक्ष now because so many family duties are pending. Many people think मोक्ष means death. Afterall मोक्ष is eternal, now if भगवान् asks do you want मोक्ष or better vision or do you want मोक्ष or the only child's wedding, all the parents who are desperately struggling to get their children married भगवान् asks marriage or मोक्ष, they will say only marriage. I know because that is what the human mind is. And therefore because of their ignorance in the application form called सङ्कल्प, they don't fill up with मोक्ष because of sheer ignorance. If giving the कर्मफलम् is My choice; very interesting; if giving the कर्मफलम् is भगवान्'s choice then भगवान् would have given मोक्ष for everyone long before. In fact सृष्टि would not have been there because if everybody gets मोक्ष in the first सृष्टि itself all the people's सञ्चित gone, आगामि gone and प्रारब्ध gone, in fact भगवान् would have become unemployed now. The very fact that creation is continuing shows कर्मफलम् is not in भगवान्'s hand and it depends upon the सङ्कल्प and unfortunately ignorant सकाम

भक्तः do the wrong सङ्कल्प. If asked you want triangular format or binary format सङ्कल्प they will say for one minute I will do triangular format सङ्कल्प and come back. So look at the question. **अन्याः अपि देवताः** – all the finite देवताः called अधिष्ठान देवताः presiding over specific departments of the creation, **त्वम् एव** – they are You only because You being Infinite, all finite देवताः are included in You. So **त्वम् एव भवन्ति**, **देवताः** is the subject, **त्वम्** is subjective complement, **भवन्ति** is the verb. All the deities are You only which means all deities are included in You. That is why the prayer आकाशात् पतितम् तोयम् यथा गच्छति सागरम् । सर्वदेव नमस्कारः केशवम् प्रति गच्छति ॥ A very popular श्लोक chanted in सन्ध्यावन्दनम्. When you offer any flower to any river all the flower will ultimately go to the ocean. Similarly every deity is like a river it will go to भगवान् only. इति चेत् – if that is the truth, **तद् भक्ताः च त्वाम् एव यजन्ते** – all सकाम भक्तः of अधिष्ठान देवताः are indirectly worshipping You, the समष्टि पूर्ण एक ईश्वर. This is पूर्वपक्षि's question. For this भगवान् is giving the answer. **सत्यम् एवम्** – they are all worshipping Me only and I can give them मोक्ष and मोक्ष is ready but I am not allowed to give मोक्ष. How? That is said here.

### Verse 09-23

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि माम् एव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ गीता ९-२३ ॥

Even when the सकाम भक्तः are worshipping finite अधिष्ठान देवताः they are worshipping Me only and they do have a right to get मोक्ष as a result of their पूजा. Even though they

have a right they don't exercise their right because they don't know the importance of निष्काम भक्ति which is exercising the right for मोक्ष while सकाम भक्ति is voluntarily sacrificing the right for मोक्ष. When they sacrifice what I can do, says Lord कृष्ण. Therefore अविधि-पूर्वकम् is the crucial word, अविधि means अज्ञानम्. It has a special meaning in this context, a rare meaning in this context. They can exercise their right for मोक्ष through निष्काम भक्ति but they don't exercise. This is the essence of this श्लोक. We will see the भाष्यम्.

ये अपि अन्य-देवता-भक्ताः अन्यासु देवतासु भक्ताः  
अन्यदेवताभक्ताः सन्तः यजन्ते पूजयन्ते श्रद्धया  
आस्तित्वबुद्ध्या अन्विताः अनुगताः । ते अपि माम् एव  
कौन्तेय यजन्ति । अविधिपूर्वकम् – अविधिः अज्ञानं तत्पूर्वकं  
अज्ञानपूर्वकं यजन्ते इति अर्थः ॥ ९-२३ ॥

ये अपि अन्य-देवता-भक्ताः, अन्य-देवता-भक्ताः is equal to अन्यासु देवतासु भक्ताः अन्यदेवताभक्ताः – those who are devoted to all the other deities. What do we mean by other deities? The deities other than कृष्ण. In भगवद्गीता कृष्ण is the Hero and therefore कृष्ण represents पूर्ण ईश्वर. In शिव पुराणम् कृष्ण will not be पूर्ण ईश्वर, शिव will be पूर्ण ईश्वर. Just पुराणम् to पुराणम् the respective deity will represent पूर्ण ईश्वर. And 'other than' means other than कृष्ण all the other deities. The other deities will represent अपूर्ण अधिष्ठान देवता like इन्द्र, वरुण, अग्नि, नवग्रह, etc. Therefore अन्यासु देवतासु भक्ताः अन्यदेवताभक्ताः सन्तः, सन्तः means endowed with such a भक्ति, यजन्ते is in the मूलम्, is equal to पूजयन्ते – they choose the deity also, the deity will depend upon their desire. And the



पूजा will depend upon not their desire but the deity. So deity will be determined by the desire, पूजा will be determined by the type of deity. And black magic people also have got भक्ति and they also worship दुर्देवताs like शाकिनी डाकिनी सर्प श्वापद वृश्चिक तस्करा etc., varieties of दुर्देवताs are there, when the aim is destructive then the देवताs are दुर्देवताs and the पूजा will be invariably in the night only. And often the places will be the cremation ground etc. Thus यजन्ते is equal to पूजयन्ते. And how do they do? श्रद्धया is in the मूलम्, is equal to आस्तिक्यबुद्ध्या – with faith in the दुर्देवता or सात्त्विक देवता or राजस देवता. They have got faith because they are doing पूजा. अन्विताः is in the मूलम्, is equal to अनुगताः. And ते अपि माम् एव कौन्तेय यजन्ति is in the मूलम्, शङ्कराचार्य doesn't comment upon that as it is very clear, ते अपि means even those people, even those people means सकाम भक्तs unlike the निष्काम भक्तs mentioned in the verse twenty-two of this chapter, one of the most important verses of the ninth chapter is अनन्याश्चिन्तयन्तो माम्. It is the definition of निष्काम भक्ति. Unlike the निष्काम भक्तs the सकाम भक्तs also माम् एव यजन्ति – they are worshiping पूर्ण ईश्वर only, even though the deity is अपूर्ण देवता but through the अपूर्ण देवता indirectly they are worshiping पूर्ण ईश्वर. As दयानन्द स्वामिजि says it is even when you touch a wave in the ocean knowingly or unknowingly touching a wave is touching the ocean, why because ocean pervades the wave. Therefore माम् एव means पूर्ण ईश्वरम् एव, अपूर्ण अधिष्ठान देवता द्वारा यजन्ति. After यजन्ति put a full stop. And therefore what? I can give them मोक्ष. But problem is the whole thing is in the सङ्कल्प. That is why I say whenever

you do नमस्कार anywhere including स्वामिजि, watch what comes to your mind. Very interesting. Unfortunately for most of the people, most of the time everything other than binary format only comes to the mind. Therefore अविधिपूर्वकम्, that is the crucial word. After अविधिपूर्वकम् you have to put an en dash. अविधिपूर्वकम् is a compound word, अविधिः means अज्ञानम्. Then तत्पूर्वकम् is equal to अज्ञानपूर्वकम्. And अज्ञानपूर्वकम् means with ignorance they do the पूजा. How is their ignorance revealed? Their सकाम भक्ति reveals the ignorance of the value of निष्काम भक्ति. Therefore अज्ञानपूर्वकं यजन्ते इति अर्थः – this is the meaning of the sentence. The अन्वय is, हे कौन्तेय! ये अपि अन्य-देवता-भक्ताः श्रद्धया अन्विताः (सन्तः अन्य-देवताः) यजन्ते, ते अपि माम् एव अविधि-पूर्वकम् यजन्ति ।

*Verse 09-24 Introduction;*

कस्मात् ते अविधिपूर्वकं यजन्ते इति उच्यते, यस्मात् —

So कस्मात् ते अविधिपूर्वकं यजन्ते – why do they perform such an ignorant पूजा, such a सकाम पूजा backed by ignorance, why do they wrongly perform the सकाम पूजा, what is the reason for the underutilization of the भक्ति? I have told you before bringing गङ्गा water from काशि and हरिद्वार carefully in the train. I remember because after the camp is over sometimes they bring cans and cans of गङ्गा. Sometimes what happens they have a can of drinking water also and they have pasted a slip of गङ्गा जलम्; during the train journey the slip falls off and now they have two cans of water and they don't know which one is drinking water or which one is गङ्गा water.

What I want to say is imagine you bring गङ्गा water and use it for drinking or washing the room. Similarly, भक्ति can be properly utilized or underutilized. सकाम भक्ति is underutilization or underperformance maybe it is भक्ति fixing, just as for underperformance they do, like that this is भक्ति fixing under performance of भक्त. It is like asking ‘स्वामिजि, for our sake you please pray.’ That is fixing the स्वामि also. Like match fixing स्वामि fixing also is going on. Why this underutilization of भक्ति if such a question is asked, इति उच्यते – the answer is given. यस्मात् – this is the following reason.

*Verse 09-24*

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ गीता ९-२४ ॥

The gist of the verse is simple. कृष्ण says it is because of the sheer ignorance of the fundamental *Vedantic* principle, that the Infinite pervades every finite thing. कारणम् pervades every कार्यम्, अधिष्ठानम् pervades every अध्यास. This simple ignorance is the cause. So when they are worshipping any finite deity in that finite deity itself Infinite ईश्वर is there they don’t understand. And that is ignorance number one. And that Infinite ईश्वर can give me Infinite मोक्ष that also they don’t understand. And Infinite मोक्ष is far superior to solving the temporary family problems, financial problems, health problems, because solving those problems is not a permanent solution because solving one problem is going to replace it with another problem. so these three facts they don’t know – this particular deity or शनिदशा comes; previously we could conduct classes on शनिदशा also,

nowadays we don't get the hall because so many application they all give money with their नक्षत्रम् and all and the applications are so many that even for reading all those people it takes three hours, even that particular planet is pervaded by ब्रह्मन् or ईश्वर, and that ईश्वर can give far superior मोक्ष rather than solving this temporary प्रारब्ध कर्म problem. वेदान्त says go through the कर्म and pray for मोक्ष, rather than using पूजा for these purposes. What are the three types of ignorance? They do not know that the finite deity is pervaded by Infinite ईश्वर. They don't know that the Infinite ईश्वर in the finite deity can give Infinite मोक्ष. And the third one the most important is the Infinite मोक्ष is far superior in solving all the local issues. Why should I become आर्त अर्थार्थी भक्तः? This they don't know. This is the essence of this श्लोक. And therefore they fall into संसार. Now we will read the भाष्यम्.

**अहं हि सर्व-यज्ञानां श्रौतानां स्मार्तानां च सर्वेषां यज्ञानां देवतात्मत्वेन भोक्ता च प्रभुः एव च । मत्स्वामिकः हि यज्ञः, 'अधियज्ञोऽहमेवात्र' [गीता ८-४] इति हि उक्तम् । तथा न तु माम् अभिजानन्ति तत्त्वेन यथावत् । अतः च अविधिपूर्वकम् इष्ट्वा यागफलात् च्यवन्ति प्रच्यवन्ते ते ॥ ९-२४ ॥**

**अहम् हि सर्व-यज्ञानाम् भोक्ता** – कृष्ण says I the infinite ईश्वर alone indirectly receive all the पूजाs offered to finite देवताs. And what type of पूजा? **सर्व-यज्ञानाम्** – नवग्रह पूजा will directly go to नवग्रह but indirectly it will go to ईश्वर, and remember if the नवग्रह देवताs can bless us, the blessing power of नवग्रह देवताs come from the ईश्वर alone. Therefore **सर्व-यज्ञानाम्** – of all the पूजाs. And what do you mean by all?

श्रौतानां स्मार्तानां च – श्रौत and स्मार्त, श्रौतs means पूजाs mentioned in the श्रुति or वेदs, स्मार्त means पूजाs mentioned in the स्मृति, पुराणम् etc. सर्व-यज्ञानाम् is equal to सर्वेषां यज्ञानाम्, and then सर्वेषाम् यज्ञानाम् is equal to श्रौतानां स्मार्तानां च, देवतात्मत्वेन – as the very essence of all the finite देवताs, देवतात्मा means देवतानाम् आत्मा स्वरूपम्, पूर्ण ईश्वर is the आत्मा – आत्मा means essence – of अपूर्ण देवता. So देवता आत्मत्वेन, भोक्ता – ultimately पूजा comes to Me only, like you dropping your letter in anyone of the local post box, it will go to one post office only. भोक्ता च – not only I receive, प्रभुः एव च – I alone have the power to give the कर्मफलम्. And that is why in the भागवतम् they have stories ब्रह्मा becomes arrogant, इन्द्र becomes arrogant and they try to do some mischief like stopping some of the natural activities and कृष्ण will take over the task. Often in the पुराणs this is the message conveyed. वायु sometimes stops or ब्रह्मा stops the सृष्टि process. And then he finds that even if he has stopped, he has struck work you find everything is happening as before, then they get surprised and they find that there is one ईश्वर above them who is able to take over indicating that भगवान् alone is the ultimate प्रभुः. That one word प्रभुः is a very very significant word. So I am the ultimate power behind देवताs also. And कृष्ण gives the प्रमाणम् for his own statement मत्स्वामिकः हि यज्ञः – because every यज्ञ has got I as the ultimate object of worship. मत्स्वामिकः बहुव्रीहि समास. अहम् एव स्वामि यस्य सः. I am the receiver as well as the giver of the results even though superficially it appears those देवताs are giving the result. what is the प्रमाणम्? ‘अधियज्ञोऽहमेवात्र’ [गीता ८-४] इति हि उक्तम् – it has been said in the eighth chapter

fourth verse. **तथा तु** – even though this is the truth, **माम् न अभिजानन्ति तत्त्वेन** – people do not understand Me in My real nature. **तत्त्वेन** means in My real nature, real nature is I am not Mr. कृष्ण who am born on a particular day but **मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ॥ गीता ९-४ ॥** in an invisible intelligence principle form I pervade every deity. **तत्त्वेन न अभिजानन्ति, अतः च** – therefore because of sheer foolishness non-discrimination, **अविधिपूर्वकम् इष्ट्वा** – they make that पूजा into a सकाम पूजा because of wrong सङ्कल्प. Remember सङ्कल्प doesn't mean you have to keep the hand, that is only a physical representation, सङ्कल्प means watch your thought whenever you do नमस्कार, that thought is called सङ्कल्प. Whether you formally say **ममोपात समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्** etc., whether you say or not. In पूजा there is a सङ्कल्प. Therefore **अविधिपूर्वकम् इष्ट्वा** – सकाम पूजाम् कृत्वा. What happens? **यागफलात् च्यवन्ति** – you have to add निष्काम **यागफलात् च्यवन्ति** – they fall, they miss. They miss the result of निष्काम पूजा. What is the result of निष्काम पूजा? मोक्ष. Therefore **यागफलात्** is equal to निष्काम **यागफलात्**, निष्काम **यागफलात्** is equal to मोक्षात्, from मोक्षात् they slip, which means they perpetuate संसार and the human life itself gets wasted. **च्यवन्ति** is in the मूलम्, is equal to **प्रच्यवन्ते ते** – they miss or they loose, they spiritually fall. They loose the opportunity for spiritual growth. The अन्वय is, **अहम् हि सर्व-यज्ञानाम् भोक्ता च प्रभुः एव च (भवामि) । (ते) तु माम् तत्त्वेन न अभिजानन्ति । अतः ते च्यवन्ति ।**

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-24 Continuing;*

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ गीता ९-२४ ॥

After talking about सकाम भक्ति and निष्काम भक्ति कृष्ण is now talking about the non-discrimination of the ignorant people with regard to these two भक्ति that सकाम भक्ति can give only अनित्य फलम् and निष्काम भक्ति can give finally नित्य फलम् this difference people do not know. Therefore नित्यानित्य वस्तु विवेकः in the context of भक्ति must be understood as सकाम-निष्काम भक्ति विवेकः. नित्यानित्य वस्तु विवेकः essentially means सकाम-निष्काम भक्ति विवेकः. Many people do not have this विवेकः and therefore they don't get the benefit of मोक्ष. And that he said in the twenty-fourth verse which we completed in the last class. Continuing with the same topic,

*Verse 09-25 Introduction;*

ये अपि अन्यदेवताभक्तिमत्त्वेन अविधिपूर्वकं यजन्ते, तेषाम् अपि  
यागफलम् अवश्यम् भावि । कथम्? —

In the previous श्लोक कृष्ण said that सकाम भक्त will lose the benefit of मोक्ष. अतः च्यवन्ति ते was the last sentence of the twenty-fourth verse. सकाम भक्त's slip and fall is the statement, and when we say सकाम भक्त's will fall it means they will fall from the opportunity of मोक्ष. And कृष्ण wants to make a correction here, when we say सकाम भक्त's will fall it only



means they won't get मोक्ष. But सकाम भक्ति itself has got a worldly result, that worldly result certainly they will get, of course, if they have done the पूजा properly. Therefore He wants to make it clear that सकाम भक्ति will not go waste, it will not give मोक्ष all right, but it will never go waste, it will give इह लोकफलम् and it will give पर लोक फलम् also, but what we are underlying is both the फलम्s will fall within the संसार only. Therefore He ये अपि अन्यदेवताभक्तिमत्त्वेन – those people who are devoted to various अधिष्ठान देवताs, and therefore who are सकाम भक्तs. So अन्यदेवताभक्ताः in this context must be translated as सकाम भक्ताः. So those सकाम भक्ताः, अविधिपूर्वकम् – because of the ignorance of the glory of निष्काम भक्ति, यजन्ते – they worship the Lord, तेषाम् अपि – those सकाम भक्तs also will, यागफलम् – they will get the फलम् of याग, but the फलम् will not be वित्तशुद्धि, the फलम् will not be मोक्ष, the फलम् will be within संसार, तेषाम् अपि यागफलम् संसार अन्तर्गत यागफलम्, अवश्यम् भावि – they will certainly get. Of course, we should put a clause for 'certainly get'. If the याग is done properly. That is always there, अवश्यम् भावि. कथम् – how do you say so? That is given in this श्लोक.

*Verse 09-25*

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ गीता ९-२५ ॥

A beautiful श्लोक, I will give you the gist. Here in this श्लोक both सकाम भक्ति and निष्काम भक्ति are placed side by side, and कृष्ण says सकाम भक्त will get परिच्छिन्न फलम् and निष्काम भक्त will get अपरिच्छिन्न फलम्. परिच्छिन्न means

finite फलम् and अपरिच्छिन्न means infinite, the contrast is clearly shown. The first three quarters refer to सकाम भक्त and the fourth quarter refer to निष्काम भक्त. Now we will read the भाष्यम्.

यान्ति गच्छन्ति देव-व्रताः देवेषु व्रतं नियमो भक्तिः च येषां ते देवव्रताः देवान् यान्ति । पितॄन् अग्निष्वात्तादीन् यान्ति पितृ-व्रताः श्राद्धादिक्रियापराः पितृभक्ताः । भूतानि विनायकमातृगणवतुर्भगिन्यादीनि यान्ति भूतेज्याः भूतानां पूजकाः । यान्ति मद्-याजिनः मद्यजनशीलाः वैष्णवाः माम् एव । समाने अपि आयासे माम् एव न भजन्ते अज्ञानात् । तेन ते अल्पफलभाजः भवन्ति इति अर्थः ॥ ९-२७ ॥

The first three quarters refer to सकाम भक्ताः worshipping various अधिष्ठान देवताs who have power over only a limited area. अधिष्ठान देवता means like a minister of a particular department they have a say only in that area. That is said here देव-व्रताः is in the मूलम्, is equal to देवेषु व्रतं नियमः भक्तिः च येषां ते, देवेषु with regard to देवs, व्रतम् is equal to नियमः, here नियमः refers to disciplined पूजा, regular and disciplined पूजा, and भक्तिः, भक्तिः means reverence and faith, बहुव्रीहि समास, देवेषु व्रतं येषां ते देवव्रताः – they have reverence and they perform पूजा regularly, ते देवव्रताः – they are called देवव्रताः. And what do they get? देवान् यान्ति – they will get various finite फलम्s in the current जन्म, and मरण अनन्तरम् (that we have to supply) after death they will join the देवताs in higher लोकs, they will also become one of the celestials. So देव लोकम् यान्ति. And the next group of सकाम भक्तs पितॄन् यान्ति – those people who worship पितृs like अग्निष्वात्तादीन्

– सप्त पितृ देवताs are mentioned in the शास्त्रs, seven देवताs presiding over the पितृs, first देवता is अग्निष्वाता, it is the name of one of the सप्त पितृ देवताs. The list is given in the पुराणs. अग्निष्वाता: वैराजः, गार्हपत्या, सोमपाः, एकशृङ्गाः, चतुर्वेदाः कलाः ॥ महाभारतम्-सभापर्व-११-४६/४७ ॥ These are the सप्त पितृ देवताs. So अग्निष्वाता etc., who worship, पितृ-व्रताः – पितृषु व्रतं नियमः भक्तिः च येषां ते. And how do they show their भक्ति? श्राद्धादिक्रियापराः – by performing श्राद्धम् etc., regularly and properly, पितृभक्ताः – because of their respect for their own forefathers as well as the देवताs presiding over the पितृलोक. What will happen to them? पितृन् यान्ति – while living they will get the benefits, in fact, family well-being is supposed to be heavily dependent on the blessings of our forefathers. That is why whenever family problem is there children are not born, children are born with handicap, when these things happen in the family immediately they will look for पितृ देवता दोष. And the astrologers will say that you are not doing those things properly. And these astrologers name it wrongly they say पितृ शापम्, we should understand पितृs do not do शापम्. Non-performance of our duty becomes a type of omission पाप, that omission पाप called प्रत्यवाय पापम् which we have done is called पितृ शापम्. There is no पितृ शापम्, पितृ शापम् means पितृ कर्म अकरण जनित प्रत्यवाय पापम्. And therefore if in a family everything is going smoothly it means the पितृs blessings are there. That is why before any function whether it is wedding or उपनयनम् in the family they have a beginning in the form of नान्दि श्राद्ध. नान्दि श्राद्ध is invoking the grace of पितृs. Therefore good family is the इह लोकफलम् for पितृ देवता

पूजनम् which is not said in this श्लोक. And not only this इह लोकफलम् for the पितृ देवता पूजा but पर लोक फलम् also will be there and that is **पितृन् यान्ति** – they will go to the पितृ लोक which is a type of स्वर्ग लोक. Then **भूतानि यान्ति भूत-इज्याः**. What do you mean **भूतानि** here? The list is interesting **विनायकः**, विनायक is enlisted as a भूत because he is the अधिपति of भूतगणाः. गणानाम् पतिः. Then **मातृगण** – there are seven मातृ देवताs सप्त मातरः, again enumerated in the पुराणs, as ब्राह्मी, माहेश्वरी, कौमारी, वैष्णवी, वाराही, इन्द्राणी and चामुण्डा. They are called सप्त मातरः. Now the शक्ति worshippers श्रीविद्या people have elevated these देवताs. But according to शङ्कराचार्य they all come under भूतगणs only, anyway they are सप्त मातरः called भूतगणs. विनायक, सप्त मातरः and चतुर्भगिनी, it means for शक्ति तत्त्वम् who are sister देवताs, भगिनी means they are sisters, they are also enumerated **चतुर्भगिन्यादीनि**, आदीनि means etc. They are said to be the different versions of सरस्वती. ब्रह्माणि सावित्री सरस्वती इयत् रूपा. These are the four चतुर्भगिनी देवताs शक्ति तत्त्वम्s; all come under **भूतानि**. So those who worship these भूतs, **भूतेज्याः**, **भूतेज्याः** means **भूतानां पूजकाः**, **इज्या** means पूजा, **भूतानि यान्ति** – they will get the local blessings इह लोकफलम् and after मरणम् they will get the भूतलोकs, another branch of heaven. All higher लोकs only. These all will come under सकाम भक्ति. Now कृष्ण comes to निष्काम भक्ति. **मद्-याजिनः** – those who are worshipping Me, here the word Me represents कृष्ण who is not an अधिष्ठान देवता but who is परमेश्वरः, पूर्ण ईश्वरः and therefore capable of giving of पूर्णत्वम् मोक्ष. And worshipping पूर्ण ईश्वर means निष्काम भक्ति. So **मद्यजनशीलाः**.

And who are they? वैष्णवाः, all वैष्णवs will be happy, they will say शैवs will not get मोक्ष. No. In भगवद्गीता कृष्ण being an अवतार of विष्णु शङ्कराचार्य says वैष्णवाः – विष्णु भक्ताः who worship me. And the interesting thing we have to note is to worship पूर्ण ईश्वर you need not go to a separate मूर्ति, you can use the very same अधिष्ठान देवता and using the अधिष्ठान देवता itself in that अधिष्ठान देवता you can invoke पूर्ण ईश्वर. Thus विनायक can be अधिष्ठान देवता also or in गणपति अथर्वशीर्ष उपनिषत् विनायक is picturized as पूर्ण ईश्वर. Similarly, the सप्त मातरः is also even though that देवी is only the अधिष्ठान देवता, that देवी herself can represent पूर्ण ईश्वर. During सन्ध्यावन्दनम् we worship सूर्य देवता, there in सन्ध्यावन्दनम् सूर्य देवता is पूर्ण ईश्वर. We have to very carefully note सन्ध्यावन्दनम् is not अधिष्ठान देवता सूर्य आराधनम्, in सन्ध्यावन्दनम् सूर्य represents पूर्ण ईश्वर.

नमस्सवित्रे जगदेक-वक्षुसे जगत्प्रसूति-स्थिति-नाशहेतवे ।  
त्रयीमयाय-त्रिगुणात्म-धारिणे विरिञ्चि-नारायण-शंकरात्मने ॥

In सन्ध्यावन्दनम् सूर्य is not a mere presiding deity of the eye, but सूर्य is सूर्य नारायण. Thus whether सूर्य is अधिष्ठान देवता or पूर्ण ईश्वर is decided by whom? Whether सूर्य is अधिष्ठान देवता or पूर्ण ईश्वर is determined by Me when I do the पूजा and सङ्कल्प. Therefore you need not change the मूर्ति, you can keep the same मूर्ति but change the सङ्कल्प 'O Lord! you are सृष्टि-स्थिति-लय कारणम् ब्रह्म, पूर्ण ईश्वर, you are capable of giving मोक्ष, and through this पूजा what I want is not परिच्छिन्न फलम् but what I want is पूर्ण फलम्'. Thus सङ्कल्प decides whether it is सकाम भक्ति or निष्काम भक्ति. सङ्कल्प decides

whether it is अधिष्ठान देवता पूजा or पूर्ण ईश्वर पूजा, switch is with us only. Therefore he says मद्यजनशीलाः वैष्णवाः माम् एव यान्ति. And then शङ्कराचार्य adds a note for पूर्ण फलम् you need not increase the amount of पूजा, you don't require extra effort, retaining the same amount of effort you can purchase infinite मोक्ष. Why are you paying thousand rupee to purchase a balloon? So thus निष्काम पूजा can purchase मोक्ष but you are purchasing an ash gourd, a finite result. Very important sentence. समाने अपि आयासे – effort being the same, माम् एव न भजन्ते – ignorant people do not invoke पूर्ण ईश्वर and seek मोक्ष, they don't do निष्काम पूजा and seek मोक्ष all because of अज्ञानात् – सकाम भक्ति निष्काम भक्ति अविवेकात्. And therefore for this अविवेक what is the price they have to pay? They have to pay a heavy price, तेन – because of their सकाम भक्ति, ते अल्पफलभाजः – they become partakers of, owners of only finite results. इति अर्थः. The अन्वय is, देव-व्रताः देवान् यान्ति, पितृ-व्रताः पितॄन् यान्ति, भूत-इज्याः भूतानि यान्ति, मत् याजिनः माम् अपि यान्ति । Continuing;

### Verse 09-26

न केवलं मद्भक्तानाम् अनावृत्तिलक्षणम् अनन्तफलम्, सुखाराधनः च अहम् । कथम्? —

Another very important difference between सकाम and निष्काम भक्ति is given here which I have given in the form of four main differences in the last class. Better you remember these four differences.

1) The first difference is सकाम भक्ति is देवता specific, निष्काम भक्ति is not देवता specific, any मूर्ति you can take.

2) The second difference is सकाम भक्ति is पूजा specific, only in a particular form it should be done. Whereas in निष्काम भक्ति those rules are relaxed.

3) The third difference is सकाम भक्ति may or may not fructify, it is indefinite and unpredictable, can be positive, neutral or negative result also can come. Whereas निष्काम भक्ति gives only positive results.

4) The fourth difference is सकाम भक्ति gives finite results ते तं भुक्त्वा स्वर्ग-लोकम्, निष्काम भक्ति gives infinite result.

These four differences I said, of these four the second difference कृष्ण is talking here. All of them are extracted from गीता only. The second difference that कृष्ण is highlighting is you can offer anything that is available with you if it is निष्काम भक्ति whereas in सकाम भक्ति you have observe the rules specified. And all the अधिष्ठान देवताs are short tempered ones and you will be punished for not doing the पूजा or any ritual in the right manner whereas in निष्काम भक्ति all these are not there. What a relaxation! He says मद्भक्तानाम् अनन्तफलम् भवति, मद्भक्तः means निष्काम भक्तः, so मद्भक्तानाम् निष्काम पूर्ण ईश्वर भक्तानाम् अनन्तफलम् भवति means मोक्षम् भवति, मोक्ष will come. And what is the definition of मोक्ष? अनावृत्तिलक्षणम् – a मोक्ष from which there is no return to संसार. And न केवलम् – not only this is the great plus point which is the fourth difference, infinite result will come, there is another very important benefit न केवलम् – not only that सुखाराधनः च अहम् – worshipping Me, the पूर्ण ईश्वर is very easy because I am easily pleaseable God. Everyone who is an

employee under a boss all those people know the difference between a boss who can be easily propitiated, another type of boss will find fault with any work you do. If it is lady then mother-in-law, whatever you do she will be critical about it. कृष्ण says I am a boss who can be very easily pleased, and I will give मोक्ष promotion. Therefore सुख आराधनः, बहुव्रीहि, सुखम् आराधनम् यस्य, च अहम् भवामि, भवामि supplied. कथम्? – how can it be? कृष्ण says read the verse.

### Verse 09-26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥ गीता ९-२६ ॥

It is a famous verse, you understand the gist of the verse. You need not observe the rules of पूजा, not that you should deliberately violate the rules, even if you don't know the rules like what are all the flowers which are dear to that देवता, flower देवता matching, similarly, leaf देवता, for every देवता a particular leaf, a particular flower etc., are there but in the case of निष्काम भक्ति those rules go behind that if you don't know you need not feel bad. Therefore any पत्रम्, any पुष्पम्, any फलम्, any तोयम् that means corporation water also. Therefore whatever you offer it is ok. And somebody observed that all these words are in singular number that means you don't have to offer many but one leaf, one flower is sufficient to do पूजा, but only one condition is there and that is भक्त्या प्रयच्छति, भक्ति means निष्काम भक्त्या, the सङ्कल्प must be लोक क्षेमार्थम् सङ्कल्प is important, you should not bring in अहङ्कार, you should not bring in ममकार, the moment you



bring family members in the सङ्कल्प it is no more निष्काम भक्ति. That concession and advantage is instantaneously withdrawn the moment you bring in the family member business because it comes under सकाम भक्ति. Therefore भक्त्या means निष्काम भक्त्या प्रयच्छति, then भगवान् says I will take it and I will certainly give मोक्ष, of course, through appropriate procedure. Don't think मोक्ष is something you can hand over. I will give मोक्ष means I will provide the conditions for गुरु प्राप्ति, ज्ञान प्राप्ति and मोक्ष प्राप्ति. This is the essence. We will see the भाष्यम्.

पत्रं पुष्पं फलं तोयम् उदकं यः मे मह्यं भक्त्या प्रयच्छति, तत् अहं पत्रादि भक्त्युपहतं भक्ति-पूर्वकं प्रापितं भक्त्या उपहतम् अश्नामि गृह्णामि प्रयतात्मनः शुद्धबुद्धेः ॥ ९-२६ ॥

पत्रम् means a leaf, पुष्पम् means a flower, फलम् means a fruit, शङ्कराचार्य doesn't comment, for तोयम् शङ्कराचार्य gives the meaning as उदकम्, उदकम् means जलम्, water, यः मे, मे is in the मूलम्, is equal to मह्यम् – to Me means पूर्ण ईश्वर invoked in any मूर्ति including any अधिष्ठान देवता, भक्त्या प्रयच्छति, भक्त्या you should underline निष्काम भक्त्या प्रयच्छति, तत् means that offering पत्रम् पुष्पम् वा तोयम्, in fact तत् is equal to पत्रादि, you have to change the order, तत् is equal to पत्रादि – पत्रम् etc. And thereafter भक्त्या-उपहतम् is there, we have to make a correction. It should be भक्त्युपहतम् referring to the मूलम्. भक्त्युपहतम् in the मूलम्, is equal to भक्त्या उपहतम्, तृतीया तत्पुरुष, offered with निष्काम भक्ति. उपहतम् means offered. Here also you should change the order भक्त्युपहतम् is equal to भक्त्या उपहतम्, then भक्त्या उपहतम् is equal to

**भक्ति-पूर्वकं प्रापितम्** – offered with भक्ति, निष्काम भक्ति, **अश्नामि** is equal to **गृह्णामि** – I shall receive. Of whom? **प्रयतात्मनः** in the मूलम्, is equal to **शुद्धबुद्धेः** – of the शुद्ध बुद्धिः, the pure minded devotee. **प्रयत** means शुद्धम्, **आत्मा** means बुद्धिः. बहुव्रीहि समास. प्रयतः आत्मा यस्य सः तस्य. शुद्धा बुद्धिः यस्य सः तस्य. So I receive the offering of the pure minded. And what is the purity referred to here? Freedom from काम, निष्कामत्वम् is purity here. What is the impurity? सकामत्वम्. So from spiritual angle family centric prayer is considered impurity of the mind. The अन्वय is, यः पत्रम् पुष्पम् फलम् तोयम् (वा) भक्त्या मे प्रयच्छति, प्रयत-आत्मनः तत् भक्ति-उपहतम् अहम् अश्नामि । वा indicates any one of them. The preposition वा, i.e., or indicates you don't have to offer all the four, it is enough even if you offer any one of these four.

*Verse 09-27 Introduction;*

**यतः एवम्, अतः —**

*Verse 09-27*

**यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।**

**यत्पस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ गीता ९-२७ ॥**

All are very important श्लोकs defining कर्मयोग. All these should be connected along with the second and third chapters of गीता, they should be added in the कर्मयोग list. From this another very important message is also conveyed. We don't enumerate भक्तियोग as a separate योग. Unfortunately certain आगम शास्त्र came and they got separated from the वैदिक शास्त्र and introduced भक्तियोग as a separate योग

whereas what we do in the tradition is आगम शास्त्र also we club into वेद, and we remove भक्ति याग as a separate योग and we integrate भक्तियोग into कर्मयोग itself because this कर्मयोग is a कर्मयोग because of निष्काम भक्ति only. Not only the daily पूजा becomes a कर्मयोग, the regular lifestyle also become a कर्मयोग which involves भक्ति. How? He says whatever be your regular activity convert it into कर्मयोग otherwise भक्तियोग, make it an offering to the Lord, whether it is लौकिक कर्म or वैदिक कर्म. Similarly whatever you eat, whatever Vedic rituals you do, and whatever you give to anyone convert everything into निष्काम भक्ति otherwise called कर्मयोग. Very very beautiful message. We will go to the भाष्यम्.

यत् करोषि स्वतः प्राप्तम्, यत् अश्नासि, यत् च जुहोषि हवनं निर्वर्तयसि श्रौतं स्मार्तं वा, यत् ददासि प्रयच्छसि ब्राह्मणादिभ्यः हिरण्यान्नाज्यादि, यत् तपस्यसि तपः वरसि कौन्तेय, तत् कुरुष्व मद्-अर्पणं मत्समर्पणम् ॥ ९-२७ ॥

यत् करोषि, यत् is equal to स्वतः प्राप्तम्, स्वतः प्राप्तम् means that activity that has come to you by itself because of the circumstances, not based on Shastric instructions. स्वतः प्राप्तम् means that which is not based on शास्त्र, that means लौकिकम् कर्म, स्वतः प्राप्तम् means worldly कर्म not based on scriptural instructions. When you take morning coffee it is not given in मनुस्मृति, no such विधि is there, when you do such activities voluntarily that is called स्वतः प्राप्तम् and कृष्ण says that also can become an offering. In office also when there are several problems and you are taking various steps for that, whether those steps are going to become successful or not I don't know,

I am solving a crisis in the factory, I take some steps, offer those steps also to भगवान् and tell that whatever happens as a result of these steps I am willing to accept. Therefore स्वतः प्राप्तम् number one. यत् अश्नासि, you can understand, whatever you are consuming legitimately. Not eating anything and everything, remember that which is permitted by शास्त्र. Then यत् च जुहोषि – whatever Vedic ritual you do, जुहोषि is in the मूलम्, is equal to हवनं निर्वर्तयसि श्रौतं स्मार्तं वा – whether it is श्रौत कर्म prescribed by the वेदs or स्मार्त कर्म prescribed by the स्मृति. पुराण based rituals like चण्डि होम etc., will not come under श्रौत कर्म but that will come under स्मार्त कर्म only even though हवनम् is involved. Look at the मूलम्, यत् कयोषि refers to लौकिक कर्म and यत् जुहोषि refers to वैदिक कर्म. So here also you have to change the order, यत् च जुहोषि हवनं निर्वर्तयसि श्रौतं स्मार्तं वा should be rearranged, यत् is equal to श्रौतं स्मार्तं वा हवनम् then जुहोषि is equal to निर्वर्तयसि. Then the next one, यत् ददासि in the मूलम्, is equal to प्रयच्छसि – whatever you are gifting to anyone, again लौकिक दानम् also included. To whom? ब्राह्मणादिभ्यः – ब्राह्मण etc., those who deserve the दानम्. According to शास्त्र only certain people can ask for दानम्, of the four वर्णs, ब्राह्मण has got a right to receive दानम् because he doesn't have any other earning and therefore ब्राह्मण can take दानम्. क्षत्रिय and वैश्य cannot take दानम्. Therefore only शङ्कराचार्य writes ब्राह्मणादिभ्यः those who are permitted to take दानम् like हिरण्य-अन्न-आज्यादि, हिरण्यम् means gold, अन्नम् means food and आज्यम् means ghee etc., whatever you give. Then यत् तपस्यसि is in the मूलम्, is equal to तपः वरसि – whatever austerities you observe like एकादशि

उपवास or प्रदोष व्रतम् etc., which you follow that also in the सङ्कल्प you say I am again doing this उपवास निष्कामतया लोक क्षेमार्थम् अहम् करोमि. So हे कौन्तेय कौन्तेय, तत् कुरुष्व is in the मूलम्, that particular thing मद्-अर्पणं कुरुष्व – offer to Me, is equal to mad मत्समर्पणं कुरुष्व. The अन्वय is, हे कौन्तेय! (त्वम्) यत् करोषि, यत् अश्नासि, यत् जुहोषि, यत् ददासि, यत् तपस्यसि, तत् मद्-अर्पणं कुरुष्व ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-27 Continuing:*

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ गीता ९-२७ ॥

कृष्ण is talking about the glory of निष्काम भक्ति in these verses and we saw that निष्काम भक्ति is not deity specific, any deity can be chosen for doing the पूजा; निष्काम भक्ति is not पूजा specific, any form of पूजा that I know I can do; निष्काम भक्ति is definite in producing the positive result and finally advantage is निष्काम भक्ति will gradually lead to मोक्ष which is infinite result. Of these कृष्ण is highlighting the second point in these two verses, the second point being निष्काम भक्ति is not पूजा specific by which we mean any type of पूजा that we know we can do, we need not bother too much about the rules and regulations which are mentioned in the scriptures and that is why कृष्ण said पत्रं पुष्पं फलं तोयम् you can offer. And कृष्ण dilutes it further even you can offer anything that you are already utilizing. You need not bring separate पत्रं, पुष्पम् and फलम्, whatever food you want consume regularly that itself can be taken for offering, whatever actions you are doing maybe even लौकिक कर्म that very same लौकिक कर्म can be converted into an offering, यत्करोषि यज्जुहोषि. यत्करोषि refers to लौकिक कर्म, यज्जुहोषि refers to वैदिक कर्म. That means if I am wiping the table before using the table even that wiping action can be converted into an offering to the Lord, तत् मदर्पणम् कुरुष्व. That is called निष्काम भक्ति. Or to use the

seventh chapter idiom it is called जिज्ञासु भक्ति. निष्काम भक्ति and जिज्ञासु भक्ति are synonymous. And these two भक्तis are synonymous with कर्मयोग. Very very important point we have to register in our mind. निष्काम भक्ति or जिज्ञासु भक्ति is the same as कर्मयोग. That is why दयानन्द स्वामिजि repeatedly says there is no भक्तियोग separate from कर्मयोग. कर्मयोग itself is renamed as जिज्ञासु भक्तियोग. Mere saying भक्तियोग won't do, it should be called जिज्ञासु भक्तियोग which is synonymous with कर्मयोग. And how? This भक्तियोग will lead to मोक्ष कृष्ण wants to talk about hereafter from verse twenty-eight. We have seen verse twenty-seven, we have seen the भाष्यम् as well as the अन्वय also. Now we will read the introduction to verse twenty-eight.

*Verse 09-28 Introduction;*

एवं कुर्वतः तव यत् भवति, तत् शृणु —

एवं कुर्वतः तव – for you who is a जिज्ञासु भक्त, who is a निष्काम भक्त, who is a कर्मयोगि, यत् भवति – what will happen. In short, what is the benefit of such a lifestyle? एवं कुर्वतः, कुर्वतः is present active participle, षष्ठी विभक्ति, adjective to तव, for you who is living such a life, यत् भवति – what result will accrue, तत् शृणु – may you listen to that अर्जुन, कृष्ण wants to say that. All very very important श्लोकs.

*Verse 09-28*

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ गीता ९-२८ ॥

The फलम् of निष्काम भक्ति is pointed out here. I will give you the gist of the verse. The फलम् I indicated as the fourth glory of निष्काम भक्ति. Remember, without fail, those four points. The fourth point advantage of निष्काम भक्ति is सकाम भक्ति will give only finite result and निष्काम भक्ति will give infinite result of मोक्ष that is said in this श्लोक. कर्म-बन्धनैः मोक्षयसे – you will be liberated from the shackles of कर्म. सन्न्यास-योग-युक्त-आत्मा is another name for निष्काम भक्त, जिज्ञासु भक्त कर्मयोगि. निष्काम भक्त is equal to जिज्ञासु भक्त is equal to कर्मयोगि. He is referred to by the word सन्न्यास-योग-युक्त-आत्मा. Here सन्न्यास-योग means कर्मयोग. So कर्मयोग being extremely important, कृष्ण presents कर्मयोग itself through different names. What are some of the names? कर्मयोग is well known. Another word he uses in the second chapter is बुद्धियोगः, एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ॥ गीता २-३९ ॥ The third name is in this श्लोक सन्न्यासयोग is a unique peculiar name of कर्मयोग. The fourth name of कर्मयोग is निष्काम भक्ति. The fifth name is जिज्ञासु भक्ति. Remember all these five names कर्मयोग बुद्धियोग, सन्न्यासयोग, निष्काम भक्ति and जिज्ञासु भक्ति. And here the word सन्न्यासयोग is another name and this person will be liberated from the shackles of कर्म which is called जीवन्मुक्ति. So कर्म योगि will become a जीवन्मुक्तः and not only that माम् उपैष्यसि – he will become विदेहमुक्तः also. माम् उपैष्यसि means मरण अनन्तरम् ईश्वर ऐक्य रूप विदेहमुक्तिम् अपि प्राप्स्यसि एष्यसि. All are in second person, therefore त्वम् is the subject. With this background we will go to the भाष्यम्.



**शुभाशुभ-फलैः एवं – शुभ-अशुभे इष्ट-अनिष्टे फले येषां तानि शुभ-अशुभ-फलानि कर्माणि । तैः शुभ-अशुभ-फलैः कर्मबन्धनैः । कर्माणि एव बन्धनानि कर्मबन्धनानि । तैः कर्मबन्धनैः एवं मत्समर्पणं कुर्वन् मोक्ष्यसे ।**

**शुभाशुभफलैः एवम्**, after **एवम्** you have to put an en dash that is going to be commented upon. Now he gives the विग्रह वाक्यम् for **शुभाशुभफलैः**.

विग्रह वाक्यम् is a संस्कृत grammar expression meant for संस्कृत student, when compound words are used splitting the compound is called विग्रह वाक्यम्. **शुभाशुभफलैः** is a compound word of three words शुभ plus अशुभ plus फलम्, three words have been combined to form a compound word, and when you split the compound word, that grammatical process of splitting a compound word and connecting them syntactically is called विग्रह वाक्यम्. Now and then I am using the word विग्रह वाक्यम्, other non-संस्कृत students may wonder whether it is राम विग्रहम् or कृष्ण विग्रहम्, we have heard the word विग्रहम् in the meaning of मूर्ति in a temple. विग्रह वाक्यम् is a jargon in संस्कृत grammar.

शङ्कराचार्य gives the विग्रह वाक्यम्. First he says शुभ and अशुभ is द्वन्द्व समास, शुभ-अशुभे is equal to इष्ट-अनिष्टे. There is a printing mistake in गोरखपुर edition, it is printed as इष्टानिष्टफले, it should be corrected as इष्ट-अनिष्टे and thereafter there must be a gap and then the word फले. इष्ट-अनिष्टे is द्विवचनम्, फले is द्विवचनम्, शुभ-अशुभे is equal to इष्ट-अनिष्टे which means favorable and unfavorable results. So this is द्वन्द्व समास, thereafter you have to make it into a बहुव्रीहि

तानि शुभ-अशुभ-फलानि कर्माणि. After कर्माणि put a full stop. So what is the final meaning of the word शुभ-अशुभ-फलानि? The compound word refers to कर्म. what type of कर्म? कर्म which can produce favorable result and unfavorable result, otherwise in our well known language पुण्य कर्म's and पाप कर्म's are called शुभ-अशुभ-फलानि कर्माणि which refers to सञ्चित कर्माणि, आगामि कर्माणि, प्रारब्ध कर्माणि; all the कर्म's are indicated by the word शुभ-अशुभ-फलानि कर्माणि. Then the next sentence तैः शुभ-अशुभ-फलैः कर्मबन्धनैः – from those shackles of कर्म, पुण्यपाप कर्म, then the sentence is incomplete and you have to supply कर्मबन्धनैः मोक्ष्यसे – you will be freed from सञ्चित आगामि प्रारब्ध पुण्यपाप कर्माणि, from all of them you will be freed मोक्ष्यसे. After कर्मबन्धनैः मोक्ष्यसे put a full stop. Then शङ्कराचार्य comes to the word कर्मबन्धनैः which is also a compound word, therefore he gives the विग्रह वाक्यम्, it is कर्मधारय समास, कर्माणि एव बन्धनानि कर्मबन्धनानि. After कर्मबन्धनानि put a full stop. What is the meaning कर्मबन्धनम्? Shackles of कर्म. बन्धनम् means shackles and कर्म means कर्म. Shackles of कर्म means here for a संसारि shackles are not made of iron, shackles are not made of any material, for a संसारि shackles are made up of the very पुण्यपाप, कर्म is the invisible shackles that he suffers. Therefore he says कर्माणि एव बन्धनानि, पुण्यम् and पापम् themselves are the invisible shackles. So कर्मबन्धनानि is the meaning. Then तैः कर्मबन्धनैः एवं मत्समर्पणं कुर्वन् मोक्ष्यसे – by offering all your कर्म's to Me in this manner you can be freed from the shackles of कर्म. मोक्ष्यसे is future passive word. मोक्ष्यसे means you will be freed. Continuing;

सः अयं संन्यासयोगः नाम । संन्यासः च असौ मत्समर्पणतया कर्मत्वात् योगः च असौ इति । तेन संन्यासयोगेन युक्तः आत्मा अन्तःकरणं यस्य तव सः त्वं सन्न्यास-योग-युक्त-आत्मा । सन् विमुक्तः कर्मबन्धनैः जीवन् एव पतिते च अस्मिन् शरीरे माम् उपैष्यसि आगमिष्यसि ॥ ४-२८ ॥

After सः अयं संन्यासयोगः नाम put a full stop. सः अयम् means this process of offering all the कर्म's to the Lord which is called कर्मयोग, this कर्मयोग itself is well known as संन्यासयोगः नाम. The very same thing is well-known as सन्न्यासयोग. Now शङ्कराचार्य gives the विग्रह वाक्यम् for the compound word सन्न्यासयोग. संन्यासः च असौ कर्मत्वात् योगः च असौ इति. After इति put a full stop. कर्मयोग is called सन्न्यासयोग because it has got सन्न्यास component also, it has got योग component also. कर्मयोग is called सन्न्यासयोग because it has got कर्म component as well as योग component.

What is the योग component? He says मत्समर्पणतया कर्मत्वात् – it is called योग because it involves the mental activity of offering the कर्म to the Lord; that mental activity of offering makes it योग. Even though wiping the table is also an activity, it will not be called योग. Wiping the table is an activity, that activity is not योग, but what is योग is mentally there is a second activity that this wiping also I am dedicating to the Lord, that mental भावना of मानस कर्म makes it a योग. Therefore मत्समर्पणतया कर्मत्वात् योगः भवति. Thus mental offering is the योग component.

Then the next question is what is the सन्न्यास component. That शङ्कराचार्य doesn't explain here. He gives it

as homework. In the second chapter कृष्ण gives a clue योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ॥ गीता २-४८ ॥ सङ्ग सन्न्यास, सङ्ग means fancying the consequences. Imagination of the consequences is सङ्ग. Dwelling on the future is सङ्ग. So सङ्ग सन्न्यासत्वात् it is called सन्न्यास. This is one clue in the second chapter. Then the second clue that कृष्ण gives is in the sixth chapter of गीता, सर्वसङ्कल्पसन्न्यासि योगारूढस्तदोच्यते ॥ गीता ६-४ ॥ सङ्कल्प-सन्न्यास, again सङ्कल्प means dreaming the future, fantasizing the future. Therefore fancying the future is सङ्ग सन्न्यास, dreaming on the future is सङ्कल्प सन्न्यास, since a कर्मयोगि should not dwell on the future with regard to consequences of that कर्म, there is a सन्न्यास component also. Therefore सन्न्यासश्च असौ योगश्च सन्न्यासयोगः कर्मयोगः.

Then the next compound word is सन्न्यास-योग-युक्त-आत्मा. That is a big compound word, now शङ्कराचार्य gives the विग्रह वाक्यम्. तेन संन्यासयोगेन युक्तः आत्मा अन्तःकरणं यस्य तव सः त्वं सन्न्यास-योग-युक्त-आत्मा. After सन्न्यास-योग-युक्त-आत्मा put a full stop. युक्तः means endowed with, आत्मा here means अन्तःकरणम्, the mind, not Consciousness, आत्मा means mind. So सन्न्यास-योग-युक्त-आत्मा finally means a कर्मयोगि who is endowed with such an attitude of योग attitude of offering and सन्न्यास attitude of renouncing the anxiety regarding the future. Then एवम् सन् – living in this manner as a कर्मयोगि, कर्मबन्धनैः विमुक्तः – you will be freed from all the shackles of कर्म. When? जीवन् एव – even when you are alive you will become free from all the shackles of कर्म.

Now there is a problem. Problem should come if you think. But thinking is a luxury; so if we don't think there will be no problem, if you think there will be a problem. What is the problem? Can you guess? कृष्ण here says being a कर्मयोगि in this manner you will be liberated. It is wonderful. Immediately we will run away with this श्लोक because it says कर्मयोग gives liberation. This श्लोक says कर्मयोग gives liberation, here alone we have to note *gradually*. It will not give liberation immediately, directly but *gradually*. How do you know that? कृष्ण doesn't say that. 'How do you conclude like that, this is all your interpretation', this is how people charge शङ्कराचार्य, 'how do you know कर्मयोग gives मोक्ष gradually?' For that our answer is go back to the seventh answer, you get the answers from गीता itself. In गीता कृष्ण doesn't say जिज्ञासु भक्त gets liberation, He never says so. In the seventh chapter another name for कर्मयोगि is जिज्ञासु भक्त. In the seventh chapter कृष्ण never says कर्मयोगि, जिज्ञासु भक्त gets liberated. He says जिज्ञासु भक्त will have to become ज्ञानि भक्त to be liberated. जिज्ञासु भक्त should become ज्ञानि भक्त to become liberated, thus कृष्ण has said. Then what is the next question? How will जिज्ञासु भक्त gets converted into ज्ञानि भक्त? It is by becoming a ज्ञानि. Now the next question is how will he become a ज्ञानि? शङ्कराचार्य will say go back to गीता. We don't want to interpret anything, go back to गीता to fourth chapter श्लोक कृष्ण says

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानम् ज्ञानिनः तत्त्व-दर्शिनः ॥ गीता ४-३४ ॥

Therefore a कर्मयोगि should go to a गुरु and then consistent and systematic study of *Vedantic* scriptures for a length of time under the guidance of a competent आचार्य, कर्मयोगि जिज्ञासु भक्त will get converted into a ज्ञानि भक्तः. And only as a ज्ञानि भक्त कर्मबन्धनैः विमोक्ष्यसे. Therefore we write the expression gradually. Gradually means by becoming a ज्ञानि भक्त through श्रवण मनन निदिध्यासनम् मधुसूदन सरस्वती makes this point clear. Sometimes शङ्कराचार्य takes certain things for granted, there you find मधुसूदन सरस्वती makes it clear.

And all this happens when? Not posthumously, what is the use. जीवन् एव, शङ्कराचार्य adds that which refers to जीवन्मुक्ति. And then what happens? पतिते च अस्मिन् शरीरे – when the body falls at the time of the exhaustion of प्रारब्ध, प्रारब्ध अवसान काले, परान्त काले, माम् उपैष्यसि is in the मूलम्, उपैष्यसि is equal to आगमिष्यसि – that ज्ञानि भक्त will merge into ईश्वर for good, that means विदेहमुक्ति प्राप्स्यसि, ब्रह्मनिर्वाणम् प्राप्स्यसि, पुनर्जन्म न भविष्यति. Very significant श्लोक. The अन्वय is, एवम् शुभ-अशुभ-फलैः कर्म-बन्धनैः (त्वम्) मोक्ष्यसे । सन्न्यास-योग-युक्त-आत्मा (त्वम्) विमुक्तः (सन्) माम् उपैष्यसि । The word विमुक्तः refers to जीवन्मुक्ति, माम् उपैष्यसि refers to विदेहमुक्ति. Continuing;

*Verse 09-29 Introduction;*

रागद्वेषवान् तर्हि भगवान्, यतः भक्तान् अनुगृह्णाति, न इतरान् इति । तत् न —

The previous verse can create a possible doubt in the mind of a student and शङ्कराचार्य raises that doubt which is not in the गीता and the next verse is an answer to that doubt.

What is the doubt? कृष्ण clearly says कर्मयोगि जिज्ञासु भक्तः will get liberation. From this we can derive a corollary that the non-कर्मयोगि, non-जिज्ञासु भक्तः will not get liberation. To put in simple language Your (कृष्ण) भक्तः will get liberation and non-भक्तः will not get liberation. That means whoever loves God will get liberation and whoever doesn't love God will not get liberation. That means Lord wants to give liberation only to the selective people and that too those who do some good to Him, and therefore भगवान् does not have universal love. This is one दोष. भगवान् does not have universal love. Why? He doesn't give liberation to all people. The second दोष is that भगवान् doesn't have unconditional love, because he puts a condition that if you are जिज्ञासु भक्तः I love you and give liberation, and if you are not I won't give you liberation. I won't love you sufficiently to give liberation, therefore भगवान्'s love is not universal, unconditional and that question's भगवान् status of भगवान् itself. Because all the human beings also have got love which is conditional. As दयानन्द स्वामिजि says first he says 'I love you' and then he says 'I allow you'. Every marriage is lasting for a certain number of years, and the duration is coming down also. So if human love is conditional, and भगवान्'s love is also equally conditional then what is the difference between भगवान् and human being? This is the charge against the भगवान्. Now look at this. तर्हि, तर्हि means then. In that case. . In that case means in what case? If you will give liberation only to the select जिज्ञासु भक्तः then भगवान् राग-द्वेषवान् भगवान् has got राग-द्वेष for giving मोक्ष to some people and not to some others. यतः – because, भक्तान्

अनुगृह्णाति. He himself explains that. यतः – because, भक्तान् अनुगृह्णाति – भगवान् blesses with मोक्ष only the जिज्ञासु भक्तः, न इतरान् – not the others. Others means non-जिज्ञासु भक्तः and non-भक्तः. Both you have to include. To non-जिज्ञासु भक्तः and non-भक्तः भगवान् doesn't give मोक्ष.

Ok, for संस्कृत students it has to be split properly. तर्हि भगवान् रागद्वेषवान् भवति । यतः भगवान् भक्तान् अनुगृह्णाति, न इतरान् अनुगृह्णाति (अतः राग-द्वेषवान्) इति । अतः राग-द्वेषवान् we have to supply.

Upto this is the charge against भगवान् by some people. And then तत् न is the answer of भगवान् to them. I am not subject to such a charge. So तत् न means the पक्षपात दोष that you poised on Me that पक्षपात दोष is not there in Me. I am not partial. Why? It is another important श्लोक.

### Verse 09-29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ गीता ९-२९ ॥

I will give you the gist of this श्लोक. If भगवान् gives मोक्ष to some people and doesn't give मोक्ष to some others, certainly भगवान् will have the दोष of partiality. But if you analyze the शास्त्र clearly you will find an interesting fact, that भगवान् does not give मोक्ष to anyone. This is point number one.

Second point is भगवान् cannot give मोक्ष to anyone even though भगवान् is omniscient, omnipotent and omni compassionate. The omniscient, omnipotent and all compassionate भगवान् cannot unfortunately give मोक्ष to



anyone. Why? I should not answer and you should know this answer. You are advanced students and you should know this. मोक्ष happens to be our nature. How can भगवान् give something which is already with me. Not even with me, myself, my very nature. Therefore मोक्ष is not a matter to be given by भगवान्, मोक्ष is a matter to be claimed by us. And the claiming job भगवान् has to do or we have to do? Unfortunately our मोक्ष can be claimed by us only. My मोक्ष भगवान् cannot claim. Your मोक्ष I cannot claim. Each one's मोक्ष has to be claimed by the respective one only, therefore whether I claim my मोक्ष or not is in my own hands. Therefore भगवान् says if some people have मोक्ष it is because they have chosen to claim मोक्ष. And if some people do not have मोक्ष it is because they have not chosen to claim मोक्ष. It is not My mistake but it is their mistake. But as far as I am concerned I am the very मोक्ष स्वरूपम् of everyone. As far as I am concerned I am the very मोक्ष स्वरूपम्. मोक्ष स्वरूपम् means आत्मस्वरूपम्. Every जीवात्मा has got कृष्ण परमात्मा as his स्वरूपम्. अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥ गीता १०-२० ॥ I am available as the आत्मा of everyone, as the मोक्ष स्वरूपम् of everyone, it is for you to claim or not. If you have not claimed, it is your headache and committing mistake you transferring that on to Me, don't do violation. अहम् सर्व-भूतेषु समः, as the आत्मस्वरूपम् and मोक्षस्वरूपम् I am already equally available in all. ये भजन्ति, ये भजन्ति means who choose to claim Me as a ज्ञानि भक्त. By becoming ज्ञानि भक्त they discover Me. Therefore whose problem is it? Your problem.

This is the unique approach of अद्वैतम्. In this respect विशिष्टाद्वैतम् is different. According to विशिष्टाद्वैतम् मोक्ष is decided by God. God alone will have to decide मोक्ष. And they go further, God can be influenced by Mrs. God, who is called तायार्. And therefore they say you go to तायार् (Mrs. God) and she will whisper to God to give मोक्ष to this person and thereafter भगवान् will take all the applications and He will give मोक्ष to the select few. भगवान् out of his own sweet freewill will choose to bless a few and it is His choice and as far as भक्त is concerned he has no right to question भगवान्. This is the भक्ति and शरणागति and मोक्ष in all वैष्णव philosophy including the शैव सिद्धान्त; in all of them, in all theological systems where they make भगवान् as a person, दयानन्द स्वामिजि calls them as theological system where they make भगवान् as a person and भगवान् has to decide to give मोक्ष. अद्वैतम् only loudly proclaims that no God need decide to give you मोक्ष because God in the form of मोक्ष is very much there as the very आत्मा. ऐदात्म्यमिदं सर्वम् तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो । ॥ छान्दोग्योपनिषत् ६-८-७ ॥ This is the Upanishadic दर्शनम्, शङ्कराचार्य alone bring out the Upanishadic message in the गीता. This is the very important श्लोक. Now we will read the भाष्यम्.

**समः तुल्यः अहं सर्वभूतेषु । न मे द्वेष्यः अस्ति न प्रियः ।  
अग्निवत् अहम् — दूरस्थानां यथा अग्निः शीतं न अपनयति,  
समीपम् उपसर्पताम् अपनयति, तथा अहं भक्तान् अनुगृह्णामि, न  
इतरान् ।**

**समः** is in the **मूलम्**, is equal to **तुल्यः**, **तुल्यः** means equally and uniformly available. Where? **अहं सर्वभूतेषु** – in all beings. In what form? Not as a personal God, presenting the personal God in the pictures and all they show **आञ्जनेय** is tearing his chest **राम** and **लक्ष्मण** are seated there, you should not take it literally. Remember they are all symbolic only, **राम** in the **आञ्जनेय**'s heart means **आञ्जनेय** has understood that **राम** is my very **आत्मा**, my **स्वरूपम्**. Therefore **सर्वभूतेषु** means **चैतन्य रूपेण**, and not in the form of a particular form. Therefore **न मे द्वेष्यः अस्ति** – there is no one who is an object of dislike, **द्वेष्यः** means disliked one. **न प्रियः**. And he gives a beautiful example like **अग्निः**. **अग्निः** means the fire principle. During winter season fire is there which is able to remove the cold and the fire is available and ready to bless anyone who comes near it by removing the cold. And if some people choose to come near they will be blessed by the fire and if some people choose to be away from the fire, they won't get the benefit. It is not that fire is partial to some people and is blessing some people and not blessing some people. It is the choice of the person to come near or to stay away. Similarly, you can place **भगवान्** in some other **लोक** and be safely or distressedly away or you can choose **भगवान्** to keep **भगवान्** in your own heart. Whether **भगवान्** is in **वैकुण्ठ** or **भगवान्** is in your **हृदयम्** who decides? I only have to decide by my knowledge or ignorance.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 09-29 Continuing:*

समः तुल्यः अहं सर्वभूतेषु । न मे द्वेष्यः अस्ति न प्रियः ।  
अग्निवत् अहम् — दूरस्थानां यथा अग्निः शीतं न अपनयति,  
समीपम् उपसर्पताम् अपनयति, तथा अहं भक्तान् अनुगृह्णामि, न  
इतरान् ।

In this श्लोक Lord कृष्ण concludes the teaching part by pointing out that by going through the four stages of भक्ति – आर्त, अर्थार्थी, जिज्ञासु and ज्ञानि stages of भक्ति a person can attain liberation. And going through these four stages of भक्ति is the choice of the seeker. And भगवान् doesn't decide who should get liberation and who should not get liberation. भगवान् is available for claiming; anybody can claim अहम् ब्रह्म अस्मि by using the शास्त्र, and anybody can choose not to claim and remain in द्वैतम् and continue to be in संसार. Whether you want to be द्वैति or अद्वैति is your choice, as far as I am concerned I am equally available for all. This is the message. समः अहम् सर्व-भूतेषु द्वेष्यः नास्ति प्रियः नास्ति – neither a person is liked or disliked by Me. And शङ्कराचार्य gives an example. The fire has the capacity to comfort a person in winter season and the comforting power of the fire is uniformly available for all. Fire doesn't deliberately go near a person, fire doesn't deliberately go away from another person. It is for people to choose to go near the fire or not go near the fire. And if a person chooses to be away from the fire and he doesn't get the comfort of the fire, you cannot blame the fire because fire doesn't choose to go

towards or away from anyone. It is a beautiful example. After अग्निवत् अहम् put a full stop. अहम् अग्निवत् अस्मि. Then the next sentence is the explanation of the example. यथा अग्निः दूरस्थानां शीतं न अपनयति – अग्नि will not eliminate the discomfort of cold from a person who is far away, अग्नि doesn't comfort a faraway person. समीपम् उपसर्पताम् अपनयति – अग्नि does comfort a person who comes near it, तथा अहं भक्तान् अनुगृह्णामि – I comfort a person who comes closer and closer to Me. What is the closest condition a भक्त can choose? अहम् ब्रह्म अस्मि is the closest condition, you can choose or you need not. अहं भक्तान् अद्वैत भक्तान् अनुगृह्णामि. Then put a comma and न इतरान् – if a person chooses to be a द्वैत भक्त saying I don't want to be sugar and I want only to taste sugar. This is the pet argument of a *Dvaitin*. I don't want to become sugar, I want only to taste sugar. Similarly, I don't want to become भगवान्, I want only to taste भगवान्. With this argument if you want to be away from भगवान्, द्वितीयाद्वै भयं भवति ॥ बृहदारण्यकोपनिषत् १-४-२ ॥ I have given you the warning you can take it or not. So न इतरान् अहम् अनुगृह्णामि. Continuing;

ये भजन्ति तु माम् ईश्वरं भवत्या मयि ते स्वभावत एव, न मम रागनिमित्तम् — मयि वर्तन्ते । तेषु च अपि अहं स्वभावत एव वर्ते, न इतरेषु । न एतावता तेषु द्वेषो मम ॥ ९-२९ ॥

Now शङ्कराचार्य comes to the second half of this श्लोक, ये तु माम् ईश्वरं भवत्या भजन्ति, is in the मूलम्, whoever worships me through भक्ति, and here we have to very carefully note that भवत्या means the fourth stage of भक्ति, not

आर्त or अर्थार्थी भक्ति, but ज्ञानि भवत्या भजन्ति, अद्वैत भवत्या भजन्ति who comes to महावाक्य विचारेण भजन्ति, in their case, मयि ते स्वभावतः एव – they will abide in Me by their very nature. मयि means in Me, in My real higher निर्गुण स्वरूपम्. So भवत्या is equal to ज्ञानि भवत्या, मयि means निर्गुण स्वरूपे मयि ते स्वभावतः एव वर्तन्ते – they naturally abide because जीवात्म-परमात्म ऐक्यम् is not created by the seeker, जीवात्म-परमात्म ऐक्यम् is स्वभावतः एव – it is already there. स्वभावतः एव वर्तन्ते. वर्तन्ते we have to supply and after वर्तन्ते we have to put a comma. मम रागनिमित्तम् न वर्तन्ते – they are abiding in Me not because of My decision or My partiality, they are in Me because already they are in Me as their स्वरूपम्. Therefore My राग-द्वेष has nothing to do with their abidance in Me. The same thing is other way round also. तेषु च अपि अहं स्वभावतः एव वर्ते – not only they are abiding in Me, ‘abiding in Me’ here means one with Me, I also in return abide in them, I am also one with them, again not because of My choice, स्वभावतः एव – ब्रह्म happens to be आत्मा because of its very nature. अहं वर्ते and after that put a comma and न इतरेषु वर्ते. वर्ते we have to supply and put a full stop. न इतरेषु वर्ते means I don’t abide in the द्वैत भक्तस, not because I don’t want to abide but even if I abide, द्वैत भक्तस forcibly push Me away and say you are different from me and I am different from You. Thus because of the deliberate divisive tendency I am not able to abide in them as though. ‘As though’ we have to supply, इतरेषु न वर्ते इव – because of अज्ञानम् they create a voluntary division between Me and them. And this condition is not because of My partiality, this condition is because of their choice. Therefore he

says एतावता – because of the continuation of संसार in द्वैत भक्तस, एतावता मम द्वेषः न – don't conclude that I dislike द्वैत भक्तस. It is not because of My dislike of द्वैत भक्तस but it is their choice. The अन्वय is, अहम् सर्व-भूतेषु समः (अस्मि) । द्वेष्यः मे न अस्ति, प्रियः च न (अस्ति) । ये तु माम् भक्त्या भजन्ति ते मयि (सन्ति), अहम् (च) अपि तेषु (अस्मि) । Continuing;

*Verse 09-30 Introduction;*

शृणु मद्भक्तेः माहात्म्यम् —

*Verse 09-30*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ गीता ९-३० ॥

With the previous श्लोक the actual teaching part is over. Verse thirty to thirty-four is भक्ति माहात्म्यम् – the glorification of भक्ति. Therefore शङ्कराचार्य says शृणु – may you listen to माहात्म्यम् – the glory of devotion towards Me. And in this thirtieth श्लोक कृष्ण says even if a person has been following unethical and immoral way of life, in spite of such a life a person can change his lifestyle and take to ईश्वर भक्ति and through ईश्वर भक्ति he will be able to get out of all the पापम् obstacles and attain liberation. Therefore भक्ति is capable of transforming a person. This is the gist of this श्लोक. This श्लोक must be carefully understood. The message of this श्लोक is not a permission for unethical and immoral life, this श्लोक is glorification of भक्ति. That is the message conveyed in this श्लोक. Now we will read the भाष्यम्.

अपि चेत् यद्यपि सुष्ठु दुराचारः सुदुराचारः अतीव कुत्सिताचारः  
 अपि भजते माम् अनन्यभाक् अनन्यभक्तिः सन् साधुः एव  
 सम्यग्वृत्तः एव सः मन्तव्यः ज्ञातव्यः, सम्यक् यथावत् व्यवसितः  
 हि यस्मात् साधुनिश्चयः सः ॥ ९-३० ॥

अपि चेत् is in the मूलम्, is equal to यद्यपि – even if for argument's sake, सुदुराचारः is in the मूलम्, is equal to सुष्ठु दुराचारः, you have to reverse the order, सुदुराचारः you should read first then is equal to सुष्ठु दुराचारः means extremely immoral or unethical. सुष्ठु means extremely, intensely, दुराचारः means unethical or immoral, सुष्ठु दुराचारः is equal to अतीव कुत्सिताचारः – given to very bad or lowly activity lifestyle, अपि – in spite of such a condition, भजते माम् अनन्यभाक् – suppose he starts worshipping Me, अनन्यभाक् is in the मूलम्, is equal to अनन्यभक्तिः – without taking any other worldly help he totally surrenders to भगवान् himself. So अनन्यभाक् means अनन्यभक्तिः – with the total surrender, भजते – if a person worships Me; he may start with आर्तः भक्ति directly he may not and he will not be able to come to जिज्ञासु भक्ति but start with आर्तः भक्ति, repenting for all the immoral activities he committed. अनन्यभक्तिः सन् माम् भजते चेत्, suppose, साधुः एव – even with the beginning of आर्तः भक्ति we will call him a महात्मा, साधुः एव सः – he is a साधु पुरुषः. साधुः is equal to सम्यग्वृत्तः एव – he is a noble man, he is considered a divine, noble, saintly person, even though till yesterday he was spiritual in the other sense and now he has spiritual in this sense, even though he is one day old, only one day he has changed still we will call him a saintly person. The question is not where he stands but what is his direction. Direction decides



nobility, not the position but direction decides the nobility. **सम्यग्वृत्तः**, वृत्तः means आचारः. इति **मन्तव्यः** – thus we have to conclude, **मन्तव्यः** is in the मूलम्, is equal to **ज्ञातव्यः**. After **ज्ञातव्यः** put a full stop. And why we call him a saintly noble person? Because **सम्यक् व्यवसितः हि सः**, **सम्यक्** is in the मूलम्, is equal to **यथावत्**, **यथावत्** means properly, in the right direction, divine direction, spiritual direction. **व्यवसितः** – he has taken a decision, **व्यवसितः** means **निश्चितः**, so he has taken a strong resolve or decision in the right direction. What is the decision? Hereafter I will give up all the immoral activities. The decision to give up the immoral activities; he has not given up but he has taken a decision to give up and also he has taken a decision to start with the भक्ति, the very decision makes him a noble person. So **सम्यक्** is equal to **यथावत्**, **व्यवसितः** is equal to **निश्चितः**, **निश्चितः** you have to supply, he has taken a resolve, and **हि** is in the मूलम्, is equal to **यस्मात्** – because of this reason. What is the reason? **साधुनिश्चयः सः** – he is a person of right resolve. Thus decision itself will make a person saintly even before he starts the implementation of the decision. Decision is important. The अन्वय is, सुदुराचारः अपि चेत् (यः) माम् अनन्य-भाक् (सन्) भजते, सः साधुः एव मन्तव्यः । सः हि सम्यक् व्यवसितः ।

*Verse 09-31 Introduction;*

उत्सृज्य च बाह्यां दुराचारताम् अन्तः सम्यग् व्यवसायसामर्थ्यात्

*Verse 09-31*

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ गीता ९-३१ ॥

What is the consequence of such a powerful resolve? The resolve is that I am going to give up all दुराचार and I am going to start सदाचार. दुराचार त्याग पूर्वकम् सदाचारम् करोमि अनुतिष्ठामि इति निश्चयः. What will it do? He says व्यवसायसामर्थ्यात् – because of the power of the resolve, व्यवसाय means resolve, vow, and सम्यग् means the right resolve, सामर्थ्यम् means power, because of the power of the right resolve or सङ्कल्प. And where does he take? अन्तः – within his mind he has taken this powerful resolve. As a result of that what happens? उत्सृज्य – he gives up all दुराचारात् – all his दुराचार, immoral and unethical activities, बाह्याम् – externally at the physical verbal levels. Because of internal resolve there is a transformation in the external life. What is the transformation? First giving up all the दुराचार and once he has given up दुराचार the vacuum comes because those activities are not there the same time is utilized for spiritual discipline, early morning he used to light up a cigarette but now he lights up the lamp in front of the Lord. Both are lighting up but what he lights up there is a big difference. And therefore very quickly he will become आर्त भक्त to अर्थार्थी भक्त to जिज्ञासु भक्त to गीता class attending to ज्ञानि भक्त to liberation; all happens quickly. This is the gist of the श्लोक. Now we will read the भाष्यम्.

क्षिप्रं शीघ्रं भवति धर्मात्मा धर्मचित्तः एव । शश्वत् नित्यं शान्तिं च उपशमं निगच्छति प्राप्नोति । शृणु परमार्थम् कौन्तेय प्रतिजानीहि निश्चितां प्रतिज्ञां कुरु, “न मे मम भक्तः मयि समर्पितान्तरात्मा मद्भक्तः न प्रणश्यति” इति ॥ ९-३१ ॥

**क्षिप्रम्** is equal to **शीघ्रम्** – quickly, very soon, **भवति धर्मात्मा** – that person of right resolve becomes **धर्मात्मा**, **अधर्मात्मा** becomes **धर्मात्मा**, here the word **आत्मा** means **चित्तम्**, therefore **धर्मात्मा** is equal to **धर्मचित्तः**, his mind will soon be filled up with **धार्मिक** thought, **अधार्मिक** thoughts are displaced by **धार्मिक** thoughts. Secular thoughts are replaced by sacred thoughts. Therefore **धर्मचित्तः एव भवति**. After **धर्मचित्तः एव** put a full stop. And not only that, **सः, सः** to be supplied, **शश्वत् शान्तिम् निगच्छति**, **शश्वत्** means **नित्यम्**, **नित्यम्** means permanent or lasting, **शान्तिम्** is in the **मूलम्**, is equal to **उपशमम्**, **उपशमम्** means peace of mind. **निगच्छति** is equal to **प्राप्नोति** – he attains. So the words **शश्वत्** and **नित्यम्** are adverbial use, indeclinable. **नित्यम्** is not an adjective because **शान्ति** is **स्त्रीलिङ्गम्**, **नित्यम्** cannot become an adjective and therefore it is an adverbial indeclinable qualifying **निगच्छति**. He will permanently attain peace. **शृणु परमार्थम् हे कौन्तेय**, **कृष्ण** addresses **अर्जुन**, **हे अर्जुन!** **परमार्थम् शृणु** – may you listen to this fact, and not only you should listen, **प्रतिजानीहि च** – and may you also declare this fact to the entire humanity. Listen to the following fact and after listening you declare to the entire humanity also. **त्वम् शृणु त्वम् प्रतिजानीहि**. **प्रतिजानीहि** is equal to **निश्चितां प्रतिज्ञां कुरु** – may you give the firm **प्रतिज्ञा**, **प्रतिज्ञा** means undertaking, on behalf of **भगवान्** you can give this guarantee. **प्रतिज्ञा** means guarantee, you can give this guarantee to the entire humanity on behalf of Me. What is that guarantee? Within inverted commas, **“न मे मम भक्तः, मे** is in the **मूलम्**, is equal to **मम**, **मम** means My **भक्तः**, devotee, here **मम** means not **अर्जुन**’s **भक्तः**; **अर्जुन** alone has to declare but here

**मे** refers to वसुदेवस्य भगवतः नारायणस्य भक्तः is equal to **मयि समर्पित-अन्तरात्मा** – the one who has surrendered the mind to the Lord is equal to **मद्भक्तः**. So **मम भक्तः** is equal to **मयि समर्पित-अन्तरात्मा** is equal to **मद्भक्तः** – my devotee, **न प्रणश्यति** – will never never perish, which means spiritually my भक्त will not slip down, he will only move on forward. Thus may you declare and give guarantee to the humanity. The अन्वय is, (सः) क्षिप्रम् धर्म-आत्मा भवति । (सः) शश्वत् शान्तिम् निगच्छति । हे कौन्तेय! (त्वं) प्रतिजानीहि – “मे भक्तः न प्रणश्यति” ।

**किञ्च —**

*Verse 09-32*

**मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।**

**स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ गीता ९-३२ ॥**

It is a controversial श्लोक, which I have already dealt with in the मूलम् class and so I am not going to elaborate it again. So **किञ्च** – moreover, may you listen to the following glory of भक्ति also. And the message is even those people who have got obstacles to मोक्ष, even those people with obstacles can come over the obstacles. And here कृष्ण uses the word **पाप-योनयः** not to convey the idea of sinful or evil people, **पाप-योनयः** must be translated people with obstacles for spiritual growth. Just as ईशावास्योपनिषत् says even स्वर्ग is a world of blinding darkness, because there sense pleasures are obstacle to मोक्ष, therefore even heavenly world is a पाप-योनि world from spiritual angle. Therefore here **पाप-योनयः** carefully translate it as people with obstacle. And कृष्ण refers to three

groups of people, **स्त्रियः वैश्याः तथा शूद्राः**, here also we are not referring to any **जाति**, caste is not involved, we are not referring to any gender also. These three words do not refer to **जाति** also, these three words do not refer to gender also, these three words refer to three types of mindset, mental condition and neither **जाति** nor gender. The word **स्त्रियः** refers to the mindset of attachment because of which one is obsessed with the family. Here the word **स्त्री** represents mind with family obsession and therefore not able to take to either external **सन्न्यास** or even internal **सन्न्यास**. **स्त्री** refers to the family obsessed mind incapable of taking to external or internal **सन्न्यास**. A man is also a **स्त्री** if he is all the time meditating on wife and children. That is the mindset. And **वैश्यः** stands for an extrovert *Rajasic* mindset committed to worldly acquisition and possession. Any one even a **घनपाठि महाब्राह्मण** is **वैश्यः** if he is interested in accumulating wealth. **शूद्रः** is a mindset which is *Tamasic* mindset, **वैश्यः** is *Rajasic* mindset and **शूद्रः** is *Tamasic* mindset incapable of putting forth any effort. So even these people who have got *Tamasic* mindset, *Rajasic* mindset and family obsession even they can start with **भक्ति**, soon they will get out of these weaknesses and they will attain liberation.

**मां हि यस्मात् पार्थ व्यापाश्रित्य माम् आश्रयत्वेन गृहीत्वा ये अपि स्युः भवेयुः पाप-योनयः – पापा योनिः येषां ते पापयोनयः पापजन्मानः । के ते? इति आह — स्त्रियः वैश्याः तथा शूद्राः । ते अपि यान्ति गच्छन्ति परं गतिं प्रकृष्टां गतिम् ॥ ३-३२ ॥**

**मां हि**, **माम्** is equal to **यस्मात् पार्थ** – अर्जुन, **व्यापाश्रित्य**, **व्यापाश्रित्य** is in the **मूलम्**, is equal to **माम्**

आश्रयत्वेन गृहीत्वा – resorting to Me as the sole support, आश्रय means support, लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥ आश्रय means करावलम्बम्, support, taking support of Me, ये अपि स्युः, स्युः is in the मूलम्, is equal to भवेयुः, पाप-योनयः is in the मूलम्, is equal to पापजन्मानः – people with disadvantaged mindset, right from the birth itself, inborn disadvantaged mindset. शङ्कराचार्य gives the विग्रह वाक्यम्, it is in parenthesis, पापा योनिः येषां ते पापयोनयः, योनिः here means जन्म, congenitally, right from the birth itself they have got these three-fold obstacle. *Rajasic* mind, *Tamasic* mind and attached mind. They are called पापजन्मानः. के ते? – who are they? इति आह – that is explained, स्त्रियः वैश्याः तथा शूद्राः after that put a full stop. These are three groups of people. And ते अपि यान्ति गच्छन्ति – even these people will attain. परां गतिम् is equal to प्रकृष्टां गतिम् is equal to मोक्षः. भक्ति will take everyone to मोक्ष. The अन्वय is, हे पार्थ! ये अपि पाप-योनयः स्युः ते – स्त्रियः वैश्याः तथा शूद्राः – अपि हि माम् व्यपाश्रित्य पराम् गतिम् यान्ति ।

Verse 09-33

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ गीता ९-३३ ॥

If this is true what to talk of those people who have got a spiritual bent of mind right from birth. ब्राह्मणाः and राजर्षयः means सत्त्व प्रधान पुरुषाः. If they have natural सत्त्व गुण certainly they will get मोक्ष and therefore take to भक्ति of ईश्वर.

किं पुनः ब्राह्मणाः पुण्याः पुण्ययोनयः भक्ताः राजर्षयः तथा ।  
राजानः च ते ऋषयः च राजर्षयः । यतः एवम् अतः अनित्यं

क्षणभङ्गुरम् असुखं च सुखवर्जितम् इमं लोकं मनुष्यलोकं  
प्राप्य पुरुषार्थसाधनं दुर्लभं मनुष्यत्वं लब्ध्वा भजस्व सेवस्व माम्  
॥ ९-३३ ॥

So किं पुनः means what to talk of. Talk of what? ब्राह्मणाः, ब्राह्मणाः means *Sattvic* people and not ब्राह्मण जाति, जाति ब्राह्मण we don't refer to, but गुण ब्राह्मणाः, and that is why पुण्याः, पुण्याः is in the मूलम्, is equal to पुण्ययोनयः – they are born, they have got पुण्य जन्म, a *Sattvic* जन्म as opposed to पाप-योनयः of the previous श्लोक. And भक्ताः राजर्षयः – and the great राजर्षिःs, saintly क्षत्रियःs, saintly kings, *Sattvic* kings. शङ्कराचार्य gives the विग्रह वाक्यम्, राजानः च ते ऋषयः च – even though they are क्षत्रिय kings mentally they are as good as sages only is equal to राजर्षयः. The sentence is incomplete, we have to complete. What to talk of the fact that they will also get liberation. मोक्षं यान्ति इति वक्तव्यम् किम् – should I talk about that? Definitely they will get. And therefore the conclusion is that यतः एवम् अतः – therefore, अनित्यं क्षणभङ्गुरम् प्राप्य – having come to this world. What type of world? अनित्यम् is equal to क्षणभङ्गुरम्, to indicate that our life is short and therefore don't procrastinate. अनित्यम् is equal to क्षणभङ्गुरम् – impermanent. असुखम् is equal to सुखवर्जितम् – there also so many obstacles are there in the form of different types of pains, diseases etc., इमं लोकम् is equal to मनुष्यलोकम्, and मनुष्यलोकम् is equal to मनुष्यत्वम्, here the word लोक means जन्म, so मनुष्यलोक means मनुष्य जन्म or मनुष्य देहम्. And what type of मनुष्य देहम्? दुर्लभं पुरुषार्थसाधनम् – a very rare means to मोक्ष. दुर्लभम् त्रयमेवैतत् देवानुग्रहहेतुकम्। मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः ॥ So दुर्लभं पुरुषार्थसाधनम् order

should be changed. **प्राप्य** is in the मूलम्, is equal to **लब्ध्वा** – having attained मनुष्य जन्म, **माम् भजस्व** in the मूलम् is equal to **सेवस्व** – serve me, worship me, at least start as an आर्त भक्त right now. The अन्वय is, किम् पुनः पुण्याः ब्राह्मणाः तथा भक्ताः राजर्षयः? इमम् अनित्यम् असुखम् लोकम् प्राप्य माम् भजस्व ।

**कथम् —**

*Verse 09-34*

**मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।**

**मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ गीता ९-३४ ॥**

So **कथम्** – how should I do भक्ति towards भगवान् if such a question is asked कृष्ण gives the answer let every activity of yours be centered around the Lord. This is the gist of the श्लोक.

**मयि मनः यस्य सः त्वं मन्मनाः भव । तथा मद्भक्तः भव । मद्-याजी मद्यजनशीलः भव । माम् एव च नमस्कुरु । माम् एव ईश्वरम् एष्यसि आगमिष्यसि । युक्त्वा समाधाय वित्तम् एवम् आत्मानम् । अहं हि सर्वेषां भूतानाम् आत्मा, परा च गतिः, परम् अयनम् । तं माम् एवंभूतम् एष्यसि इति अतीतेन पदेन सम्बन्धः । मत्-परायणः सन् इति अर्थः ॥ ९-३४ ॥**

**मन्मनाः** is in the मूलम्, is equal to **मयि मनः यस्य सः त्वं मन्मनाः भव** – may you remember Me all the time. **तथा मद्भक्तः भव** – may you have a reverential attitude towards Me as the only goal of life. **मद्-याजी भव** is equal to **मद्यजनशीलः भव** – may you regularly worship Me, convert your every activity also into a worship, **यत्करोषि यदश्नासि मदर्पणम् कुरु**. **माम् एव च नमस्कुरु** – and may you do नमस्कार to Me and



surrender to Me through your नमस्कार. माम् एव ईश्वरम् एष्यसि – if you follow this formula you will certainly come to Me, एष्यसि is in the मूलम्, is equal to आगमिष्यसि – you will come to me, युवत्वा is in the मूलम्, is equal to वित्तम् समाधाय, समाधानम् means focusing the mind. Thus focusing the mind on Me, माम् एव एष्यसि, समाधाय वित्तम् एवम् आत्मानम् एष्यसि, you have supply एष्यसि put a full stop. Focusing the mind thus you will reach the Lord who is the very आत्मा. कृष्ण explains that अहं हि सर्वेषां भूतानाम् आत्मा – I am the very Self of all the beings, therefore reaching the Lord is reaching without any travel, because Lord is the very आत्मा. So ज्ञानम् एव reaching भवति. Not only I am the आत्मा, परा च गतिः परम् अयनम्, परम् अयनम् is equal to परा च गतिः – I am the final destination of all the people. After परम् अयनम् put a full stop. All these are the meaning of the आत्मा. Then तं माम् एवंभूतम् एष्यसि इति अतीतेन पदेन सम्बन्धः. That is after the word आत्मानम् you have to connect with एष्यसि which comes before. So अतीतेन पदेन सम्बन्धः means the later word आत्मानम् should be connected with the word एष्यसि, thus you will attain Me who is your very आत्मा. Then मत्-परायणः is in the मूलम्, शङ्कराचार्य says सन्, मत्-परायणः सन्, that means keeping Me as the ultimate goal, परायणः means ultimate goal, मत् means ईश्वर, keeping me the Lord as the ultimate goal you will certainly attain Me. The अन्वय is, (त्वं) मन्मनाः भव, मद्भक्तः (भव), मद्याजी (भव), माम् नमस्कुरु । एवम् मत्परायणः (सन्) युवत्वा, माम् आत्मानम् एव एष्यसि ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.